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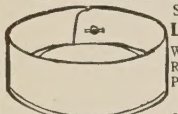
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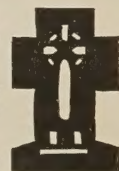
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MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 16, 1912.

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IT is work which gives flavor to life. Mere existence without object and without effort is a poor thing. Idleness leads to languor, and languor to disgust.—*Amiel*.

THE APOSTLE OF IRELAND

FOR ST. PATRICK, B. C. (MARCH 17TH)

PERHAPS no saint on the kalendar has been so exclusively identified, both in his activities and his memory, with one country as has St. Patrick with Ireland.

St. Patrick was born at Kilpatrick, Ireland (whence the name), in the year 387. He was the son of a Roman military official of high rank, detailed for duty in Gaul and Britain, and of Conchessa, a Christian matron, a relative of St. Martin of Tours. At the age of sixteen, the young Patrick was abducted by a robber band and sold into slavery to Milchu, a heathen chieftain of Dalaradia. For six years he tended the flocks of his barbarian master on the Irish hillsides until his conversion to his mother's faith. Then he fled, took refuge in Britain, was for a time at the holy isle of Lérins, and finally settled at Tours to secure an education at the hands of his kinsman St. Martin.

During all this period of exile from his native island he was frequently visited by the vision of a boy who would cry to him, "O holy youth, come back to Erin, and walk once more amongst us." Thence was born the ideal of the evangelization of Ireland. In the meantime he proceeded to Auxerre, where St. Germain ordained him to the priesthood, and took him on a mission to Britain. Hearing there of the abandonment of the Irish mission by Palladius, he proceeded to Rome, and begged Pope Celestine I. to entrust to him the conversion of Ireland. The Pope, impressed by the ardent faith of the young priest, yielded to his entreaty, and directed his consecration to the episcopate. This was performed at Turin by St. Maximus in 533.

Immediately thereafter, doubtless with a band of missionaries whom he had inspired with his ideals, Patrick returned to his native Ireland. He found the Druids in arms against him, but undaunted by the opposition which was to dog him through life, he proceeded first to Dalaradia, where he paid to Milchu the price of his ransom, and thence to Tara, where he began to preach the faith. It is impossible to follow in detail, or even in outline, the story of St. Patrick's life in Ireland, but for sixty years he labored there, and practically converted the whole island to the Catholic faith. His preaching, according to the chronicles of the time, was attested by exceptional signs of the divine favor and by the power of working wonders to an extraordinary degree. Perhaps we shall be nearer the truth if we ascribe his success and therein learn the lesson of his life, to his ardent faith, his example of a strenuous self-denial in an age of barbarous indulgence, his moving eloquence, and his serene humility and unselfishness, for he declined all honors and rewards. He died at Saul, Downpatrick, March 17, 493.

Several of his writings are extant, among them a prayer called *St. Patrick's Breast-plate*, notable for its beauty, its freedom from suggestion of any superstition, for its tranquil and simple faith in the goodness of God. We quote a verse or two:

"I bind to myself to-day God's Power to guide me, God's might to uphold me, God's Wisdom to teach me, God's eye to watch over me, God's word to give me speech, God's hand to guide me, God's way to lie before me, God's Shield to shelter me, God's host to secure me, Against the snares of demons, Against the seductions of vices, Against the lusts of nature, Against everyone who meditates injury to me, Whether far or near, Whether few or many.

"Christ with me, Christ before me, Christ behind me, Christ within me, Christ beneath me, Christ above me, Christ at my right, Christ at my left, Christ in the fort, Christ in the chariot seat, Christ in the heart of everyone who thinks of me, Christ in the mouth of every one who speaks to me, Christ in every eye that sees me, Christ in every ear that hears me."

L. G.

MARRIAGE

IT is curious to observe how often bitter adversaries exhibit the same prejudices, the same presumptions, the same principles. Two general officers on opposing sides will act upon the same strategic doctrines. The fundamental ideas are the same. Their line of battle array is based upon the methods learned in the same text books. Two political opponents arrive at different conclusions from the same starting point. Two warrior theologians will do battle royal over some point on which they both agree. He who has no place in his technical language for "works," will require most searchingly "fruits of the Holy Ghost" in the life of the true believer. And nowhere is the struggle more intense, more acrid, than between such doughty champions.

To an onlooker much humor is revealed in the situation. But the "innocent bystander" has become a phrase of doubtful compliment in the language of a modern journal. We are, after all, members of the Church Militant while it is here on earth. Long have we known that we are called to fight under the banner of the Cross against sin, the world, and the devil; but somehow we have failed at times to identify our wary adversaries. This beautiful creation, its landscapes of soft snow gleaming bright beneath a northern sun, the smiling lakes laughing back to the summer sky, the noble mountains and the eternal hills that carry us back almost to when time was not, the songs they have called forth from poets, the magic harmonies of rapt musicians which they have evoked, the inspiration nature has given to her favorite sons, all these rise before us to conceal the enemy from our eyes. The marvellous mechanism of the human body forbids us to regard the flesh as wholly evil. The devil has been read out of modern theology. Where then is this foe we have to fight?

Truly he is a tricky adversary, a wily foe, who can thus elude our search. If we should call the world "liberality" and "broad-mindedness," who would think we had unmasked the foe? Substitute "luxury" and "love of comfort" for the flesh, and we come nearer home. But for the devil and his angels—there is no term to replace them. "If I should once believe," a great preacher said, "if I should once believe that I was the source of all the evil thoughts and foul suggestions that race across my mind, I would sink into the ground for very shame that any thing so vile could live." When an ancient Scottish dame heard the minister read from the Revised Version, "bring us not into temptation, but deliver us from the evil one," with that caustic pithiness so familiar in the Highlands she remarked, "It was a proud day for the devil when he first got into the Lord's Prayer." Satan is an implacable foe, never so deadly as when he comes in the guise of friend.

Perhaps the most subtle form of his attack is from the worldly frame of mind. It is so natural to adopt the view point of the community, of the men and women with whom we are thrown into daily contact. We do not look upon them as foes against whom we must be perpetually on our guard. Yet to surprise the enemy is the secret of all successful tactics. Every battle won is the result of some unexpected move on the part of the victor. Security is mortal's chiefest enemy. Quebec fell to Wolfe because Montcalm felt perfectly secure in the protection of the hills. And in the spiritual warfare we are most in danger when we think all is peace. To take one instance out of many, look at what the average man calls the "unreasonable attitude" of the Church towards marriage. Why, for example, should a man not marry his deceased wife's sister, if she were willing? Why should not a divorcee granted by a competent court of law allow a man to marry again? Why does the Church hold up such impractical standards, whereas the sense of the community is clean against her? We all know cases where a rigid refusal to grant a divorce would work great hardship. We all sympathise with those who say that a man is really by blood no relative of his wife's sister. And unless we are very strong in our Churchmanship, we feel inclined to side against the Church. Here is a clearly defined issue. The Church says one thing, the State says another. As Churchmen and citizens we are called upon to decide where we stand with relation to this question. Is it a question of morals, or only a rather silly attitudinising on the part of ecclesiastics?

First of all, let us waive the plea that Churchmen ought to listen to the authority of the Church; the perverse instinct of mere man would lead him to break a rule just for the sake of breaking a rule. Why did the Church make the rule?

Now let us remember that the rules of the Church are not

the result of merely local conditions, nor are they due to the conditions of one century in the world's history. They are the result of the holiest thoughts of the holiest men out of all the nations and tribes and languages of Christendom. Though we waive these considerations, they are not to be despised. But the average man does not know their basis. What impelled these holy men to make such rules regarding Holy Matrimony? Are those rules sufficiently logical to compel our assent to-day? Do they come from God, or only from man? If from man only, then we may be foolish to reject them, but not sinful. If from God, sin lieth at the door.

Here is not the time nor place to develop the theme of God's use of human agency in the promulgation of divine truth. We must postulate at the outset the Church's contention that the sacraments do make men instruments to convey to men the Will of the Holy Ghost. That is the meaning of her claim to have a divine commission. From the starting point of revealed truth, men have to go on to deduce other related and consequent truths. This is the work of theologians.

In regard to Holy Matrimony they have expounded their views to the Church, and Churchmen of all ages and countries have accepted their reasoning as valid. Our blessed Lord reaffirmed that a man and his wife are no longer twain but one flesh. He also ascribed their union to the work of God. "What God hath joined together, let no man put asunder." Taking these words of our Lord as final, theologians were called upon to apply them to actual problems of daily life. Some of the result of their labors the Church of England has published in her Book of Common Prayer in a Table of Kindred and Affinity, "wherein whosoever are related are forbidden by Scripture and our laws to marry together." The American Church does not include the table within the covers of the Prayer Book, but holds herself bound by its regulations. Here we have rules declaring that "a man may not marry his sister, his wife's sister, nor his brother's wife." Likewise that "a woman may not marry her brother, her husband's brother, nor her sister's husband." No one desires to change the first or the last of these three. Translated into current language these rules say that a man may not marry his sister nor his sister-in-law, and a woman neither her brother nor her brother-in-law. If one were at pains to go through the list, he would find that a principle runs through it all. And that principle is simply this, that a man may not marry any person whom his wife's brother could not marry. And likewise with the woman. To put it even more plainly, a man may not marry any person standing within the prohibited degrees to his wife, that is, those whom she could not marry had she been a male. For the twain are one flesh.

Similarly the Church, on the recommendation of her theologians, was forced to make rules governing divorce. These were made first in a state that permitted divorce practically at the will of the couple concerned. Julius Caesar divorced his wife on a mere suspicion. Under the Empire, few marriages were stable. The State treats marriage purely as a civil contract, primarily for life, but subject to termination at the will of the State, which, too frequently, means at the will of the persons themselves. Legitimacy is chiefly important, in the eye of the State, in reference to the descent of property. Divorce terminates marriage. But this is not the view which the Church has learned from her divine Head. Because the Church is the divine factor in conserving public morals, she must look upon all these matters as moral problems. Divorce cannot be accepted as ending the marriage, though it may be necessary as a requirement that marriage relations be suspended. Such a suspension is rendered morally necessary when it comes to a question where the Church has said that a given conjugal relationship would involve a couple in mortal sin. Resort must then be had to the clumsy and confusing method of a civil divorce, unless the courts will grant the decree of nullity for which the Church contends. And when we find that such a contention on the part of the Church is logically grounded on the words of her Divine Lord and Master, then there can be no question but that mere loyalty to Him demands of us whole-hearted support of His Bride in her efforts to secure the purity of the home and the salvation of souls for whom He died. We cannot adopt the world's attitude of indifference, when sin is to be fought. And cost what it may, the Church and all her members must raise their voice with one accord against the continuance of conditions of lax marriage laws and customs which might imperil the thoughtless souls who, in good faith

but in dense ignorance, enter upon a union which God can never bless. A sentinel asleep at his post in time of war is shot without mercy as a deserter or as an enemy. No more may we dare to shut our eyes in the spiritual combat, for we are more than sentries. Has not St. John called us kings and priests? And does he not also call us sons of God? Then we must be jealous for the honor of our Father and our King, and fight manfully under His banner against sin, the world, and the devil, His unmasked foes and ours.

ENGLISH TITHES AND TAXES

IN criticising, in *THE LIVING CHURCH* of March 2nd, two "Blots upon American Scholarship," one being a particularly unfortunate reference in the *Outlook* to the subject of tithes in England, we wholly failed to observe that the *Outlook* had further defended its error in its issue of February 17th, which had escaped our attention. The phrase we criticised was a reference (*Outlook*, January 6th) to "England, where Nonconformists and Catholics are taxed for the support of the Anglican Church." Of course intelligent people in England know, and those out of England who write on such a subject ought to know, that that statement simply is untrue. A question of whether a tax exists or does not exist is a question of fact and not of opinion.

The *Outlook*, in its issue of February 17th, admits that "several correspondents" have challenged the accuracy of its statement. Disclaiming any intention to maintain that "any of the rates or taxes which are levied in accordance with the British Budget are appropriated for Church uses," our contemporary declares that it "referred to the tithes which now form in many instances a permanent tax upon landholders." It proceeds then to defend itself by quoting passages from the *Century Dictionary* and the *Encyclopaedia Britannica* that do not, in the remotest degree, bear out the *Outlook's* contention, and then concludes, "If this is not a tax, we do not understand the meaning of the word tax." Evidently that is true; and it justifies us in saying that a mistake of this nature in the *Outlook* constitutes a "blot upon American scholarship."

But as though this confession were not enough, the editorial writer proceeds in another column or more to expound the extent of his failure to understand. A quotation from the *Guardian* is distorted in such wise as would seem incredible, if one did not have the article before him. The *Guardian* was arguing for a better financial system than that of the tithes, quoting one of its correspondents as saying, truthfully, "however carefully tithe may be explained it 'will always be popularly regarded as a sort of tax for the benefit of the clergy.'" And the *Outlook* actually seems to think that the *Guardian* thereby intended to indorse the popular misconception thus referred to! It would be interesting to learn what the *Guardian* thinks of an American scholarship that can cite that paragraph, and suppose that in it, the *Guardian* is admitting that the tithe is a tax. The *Outlook* writer gets deeper into the mire, as his floundering proceeds.

The real fact is that those lands which are subject to tithe are owned as a partnership: the individual owner owns nine-tenths and the Church owns one tenth. The ownership of the Church in her tenth goes back to the remotest antiquity. Its origin is lost in obscurity, for the earliest statutes relating to the subject treat it as an existing institution. Thus all the individual landowners in England, however far back their title may date, obtained their property subject to the prior claim of the Church to its tenth. If they bought their land, they paid on the actual valuation of only a nine-tenths ownership, for that has at all times been all that was or could be conveyed to them. Consequently, the owner of ninety per cent of an estate has no ground upon which to oust his partner who owns ten per cent of it. To suppose that he has such a right is equivalent to supposing that the owner of ninety per cent of the stock of the Outlook Company has a right to confiscate the remaining ten per cent of stock, on a plea that it is a hardship to him to have to pay one tenth of the profits to somebody else; or to suppose that one who inherits a property subject to a perpetual annuity of ten per cent is unjustly treated because he must respect the conditions under which he holds his title. In neither case is it a "tax" upon the ninety per cent owner to pay the other tenth of any profits over to the ten per cent owner, and anybody who thinks it is, is in the same boat with the *Outlook* writer who declares, "If this is not a tax, we do not

understand the meaning of the word tax." It would be equally true and equally cogent to declare that if a horse is not a cow, "we do not understand the meaning of the word" cow. To be a credit to American scholarship, a writer must somehow attain that understanding of the meaning of words which will keep him from making such mistakes.

It is quite reasonable to maintain that the tithe system is a bad system. A mere detail that dates back for more than a thousand years, in an economic system much younger than the detail, is bound to be an anachronism, and in the present instance, to be a source of misconception on the part of many people, especially those who are not very strong on "the meaning of the word tax." If the *Outlook* wishes to argue, with the *Guardian*, that the tithe system is a cumbrous and difficult system to administer, which produces a maximum of grumbling with a minimum of revenue, and which might well be modernized in some fashion, it would be a reasonable point of view. But tax, the tithe is not.

THE FATE OF THE ARBITRATION TREATY

IF the much-amended arbitration treaty that was passed by the senate last week—one would hardly use the term "ratified" in connection with its re-modeling—shall fail to receive the ratification of the powers with which it was negotiated, as seems likely, the blame must rest upon two distinct factors, both of whose good faith and good intentions are beyond question.

First is the Administration in general and the State department in particular. To submit to the senate and to the judgment of the world so momentous an instrument, couched in bad English, ungrammatical in several places, and extremely ambiguous, if not meaningless, in others, reflected anything but credit upon those who were parties to it. If those "to the manner born" cannot interpret the bad English in which the instrument is couched, how impossible would it be for a court composed of foreign diplomats to interpret it aright. We pointed out in our review of the subject in the early winter that the treaty starts out with an involved sentence consisting of 147 words, badly strung together, with subjects and verbs delightfully confused if not totally divorced from each other, and with almost no possibility of being resolved into coherent order. To be willing that the whole liberties of the American people should hinge upon a proper interpretation of so obscure a sentence was not only bad literary taste; it was positively unpatriotic. First, therefore, in blame for the failure on the American part to take this long step toward the attainment of permanent peace, which would have meant so much to the world at large, we are obliged to name our own Administration, that so sadly failed to make possible the realization of its own splendid ideals. To Mr. Taft we owe the credit for conceiving the ideal; to his Administration we owe the failure to reach the ideal.

Second in placing the blame for this failure, it seems necessary to name the various peace societies and peace advocates who demanded the ratification of this imperfect treaty, in spite of the fact that its defects and impossibilities were carefully laid before them. When, instead of demanding that the treaty be returned to the State department for correction to be made by the diplomatic representatives of the high contracting parties, they rather demanded that the treaty be ratified as it stood, they took a ground that was bound to bring disappointment to them, and to frustrate the accomplishment of their own laudable purpose. We cannot hold them blameless.

Both parties were filled with good intentions, and both have shown anew what is the goal of that road that is paved with such intentions. Both have proved—the Administration and the peace societies—that something more than good intentions and high ideals is needed to accomplish real results. And both have failed in that something.

We are writing, of course, under the assumption that the radical amendments made by the Senate will have made the treaty unacceptable to the two parties with whom severally it was drawn, as the Washington dispatches indicate. We are not at this writing informed what these amendments are, and consequently must not be assumed to have passed judgment upon them intrinsically. The fact remains that a treaty ought not to be submitted in such wise that it must be practically re-drafted in the Senate. We had hoped that the good ideas that underlie this treaty might have been conserved by a re-reference of it to the State department so that it might be reconsidered

and perfected by the diplomats who first framed it. That hope has not been fulfilled, and apparently the whole scheme has been killed; and that after Great Britain had modified her treaty with Japan in order that there might be no possible clash between her duty under the two treaties in any possible eventuality.

The only hope that we can express now is that the world will understand that the American people still most earnestly desire the coming of universal peace, and that they feel a sense of humiliation that their representatives should so unnecessarily have thrust them into their present unenviable position.

WELCOME to the new Chinese republic! Very likely diplomatic reasons, which must be respected, will delay official recognition by the United States government; but the American people, we feel assured, send their congratulations with a heartiness that cannot be measured in words.

The Chinese republic has become a possibility because of ideals that have been planted by the Christian religion. Nowhere have Christian people altogether lived up to those ideals; everywhere our religion and our civilization have been compromised by our own feeble attempts at making the most of ourselves. Yet in spite of the meagerness of our attainment, we of the western nations have seen the Christian ideal, have sought to realize it, and have been able to show the ideal to our brethren in the great East. May they also seek to attain, using the fulness of the Christian Religion in their effort.

Welcome to the new Chinese republic!

ANSWERS TO CORRESPONDENTS

C. G. W.—(1) Questions such as you have raised are to be answered by recalling that the Church, a divine institution, has authority to determine her own procedure in all such matters, and has determined them in accordance with her historic practice. Thus, in detail, (1) the Bishops exercise the power of calling down the Holy Spirit in the laying on of hands, by divine right, because it is necessary for the perpetuation of the Church that they should do so; but to exercise an unlimited power to heal the sick could never have been in accordance with the divine plan unless God had determined that death should be discontinued wholly as a phase in man's eternal life. To have done that would be a curse and not a blessing upon mankind.—(3) Lay Baptism rests upon the acquiescence of the Church and not upon scriptural authority.—(4) The Holy Ghost is given in Baptism, and again, and more fully, in Confirmation. Those therefore who have received these gifts and used them to good effect, may be described as "full of the Holy Ghost" (Acts 6:5); but if they are to be admitted to the sacred ministry they must also receive the explicit power of the Holy Ghost for that purpose as well (v. 6). This implies only that there is a distinction between the several gifts of the Holy Ghost, whereby each who receives Him, receives power of a special kind, adapted to the specific requirement.

H.—The contents of the alms basins used in collecting the offerings are commonly poured into the receiving basin.

I. H. N.—Frederick William Hackwood, artist and writer, is an English Churchman.

CHRIST IN THE DESERT

THE CHRIST went into the desert not to save Himself but to save the world; not to protest against the order of life, but to open the eyes of men to its divine significance; not to escape from a Wheel of Life that was a vast circle of torture, but to show life as an ascending spiral whose final curve is in the presence of God. He went into solitude and silence that He might come back to be forever the companion of all who suffer, are cast down, oppressed, forsaken, or sorrowful. The wilderness was a place of sore trial to His spirit because He had to drink of the cup of sorrow which life puts to the lips of all its children. There is no loneliness which He did not know, no solitude of which He was unfamiliar, no isolation which He escaped, no sense of being forsaken in which He did not share; but in the wilderness loneliness became the source of sympathy, solitude of tenderness, isolation of a passion for fellowship, the consciousness of being forsaken for a deep and abiding sense of the unescapable presence of God. The world was not an illusion to the Christ, it was a spiritual reality; the experiences of life were not mere delusions of a creature confused by temporary relations, they were the methods of divine education; pain and sorrow were not evils to be shunned. They were the tests and trials through which the immortal was slowly evoked out of the mortal. Christ pierced the illusion that the world is an illusion and discerned its divine reality; and in the light of the spiritual order which became clear to His spirit in the wilderness He came back to life, not that He might take men out of its meshes and entanglements, but that He might make them its masters and give it to them more abundantly.

Outlook.

BLUE MONDAY MUSINGS

A STRANGER has just sent me a yard or more of blood-curdling news items cut from the Christmas issue of a respectable daily paper: murder, rape, arson, suicide, all recorded in hideous detail. He asks what I think of the effect of such reading upon children, and begs me to note that one paper in America, at least, the *Christian Science Monitor*, of Boston, leaves all such matters out of its columns. Here are several questions raised, not to be answered by a single word. First of all, should children read daily newspapers? That they should be encouraged to take an intelligent interest in the world's affairs is indisputable; else why study history and geography? But a summary of events, such as can readily be found in a dozen weeklies, will serve that purpose far better. An Englishman told me once of an American ten-year-old manikin he had seen at some hotel, who looked up from his paper at breakfast and said oracularly: "This raid on Steel isn't going to amount to much." To have heard that little goblin swear would not have been half so dreadful, *me judice*. There is one daily paper which I read with unfailing delight: even its "Notes and Queries" are precious, and its genealogical pages make every one of the ten drops of Yankee blood I have tingle appreciatively. But I shouldn't care to have any child under sixteen turned loose to browse freely even over its respectable pages! With all there is of good literature waiting to be discovered by a child, he has really no time for anything so literally ephemeral.

Then, further, we cannot make the very young person the censor, actively or passively, of what is fit to print, in newspapers or elsewhere. Brieux's plays, for instance, are essentially moral and instructive; and yet they are not for babes. So, many things occur in this sinful world of ours, which ought to be recorded, if only by way of warning; and yet it is quite unnecessary to obtrude them upon the attention of boys and girls. The Spartan method of inculcating temperance by displaying drunken slaves does not work well. It reminds me of the maiden aunt who heard her naughty nephew talking to her parrot:

"Tommy, you rascal, are you teaching that innocent bird to swear?"

"No, auntie; I'm only telling him what he mustn't say."

One thing is clear: that the publishing of loathsome or harrowing details is unpardonable. The paper to which my southern correspondent refers certainly sets a good example there, contenting itself often with the bare record of a fact, where its yellow contemporaries defile column after column with puddles of ink and blood. The pernicious results of such sensationalism are easily traced. Last autumn a peculiarly detestable and diabolical murder horrified New England; potassium cyanide was the murderer's weapon. After a few weeks of persistent harping upon this, several suicides and one or two murders followed, the same poison being used. The psychology of suggestion explains why. So, after one suicide has been "written up" with ghastly realism, and all its features illustrated by photographs and sketches, an epidemic of suicides is sure to follow.

How far law can correct existing evils is a question not yet answered. Freedom of the press, and unlimited license, are two very different things; but in checking one we must not imperil the other. To-day we do unquestionably find many daily papers suppressing important facts because they are unpalatable to certain sections of their stockholders, their advertisers, or their subscribers; and Senator La Follette's recent indictment at the Publishers' banquet in Philadelphia hurt because it was just. What morning paper in New York or Boston dares to publish anything, however true, which will anger the Roman Catholics? There are very few papers that will tell the whole truth about the methods of the Liquor interests, to take another example; and the number of deaths under "Christian Science" treatment, of which the public hears nothing, bears a suspicious proportion to the expenditures of the "C. S. Publication Committee."

One thing law might do, to improve American newspapers, in a province where some of them need improvement enormously.

It isn't the mere sensational treatment of facts that jaundices so many papers; it is the publication of falsehoods. Reporters seem absolutely encouraged to use their invention; and reckless statements contradicting one another flatly appear with

no pretence at harmonizing, explaining, or apologizing. "The public wants excitement, not facts," is the motto.

Imagine a law which should impose a fine of \$100 upon the publisher of a paper for printing any statement as to matters of fact which could be proved false. Of this sum, half might go for *solatium* if the false statement involved the name of an individual or corporation, its receipt not to bar further action for actual damages, should such be claimed. That law, honestly enforced for ten years would make our newspapers vastly less yellow, and vastly more reliable.

ONE FINDS sometimes fugitive verses that sing themselves into one's heart with perhaps greater charm than if a famous name went with them. Here is such a poem, torn out of a paper the other day, and read over and over again. "The thoughts of youth are long, long thoughts," so Longfellow's "verse of a Lapland song" puts it; and this unknown singer has expanded it admirably.

"Now 'tis little joy
To know I'm further off from heaven
Than when I was a boy,"

Hood writes; and I recall dear R. L. S.'s mingling pain and glee:

"Sing me a song of a lad that is gone;
Say, could that lad be I?"

Well, here is the drifting leaf, preserved for your delight:

A MORTGAGED INHERITANCE.

There is a land whose streams did wind
More winningly than these,
Where finer shadows played behind
The clean-stemmed beechen trees.
The maidens there were deeper-eyed,
The lads more swift and fair,
And angels walked at each one's side—
Would God that I were there!

Here daffodils are dressed in gold,
But there they wore the sun.
And here the blooms are bought and sold,
But there God gave each one.
There all roads led to fairyland
That here do lead to care,
And stars were lamps on heaven's strand—
Would God that I were there!

Here worship crawls upon her course
But there with larks would cope,
And here her voice with doubt is hoarse
But there was sweet with hope.
O land of peace! my spirit dies
For thy once tasted air,
O earliest loss! O latest prize!—
Would God that I were there!

PRESBYTER IGNOTUS.

THE HARP

My harp—it is yon tender row
Of willows swaying in the breeze;
And all the tunes that from it grow,
And all the breaths that through it blow,
No human soul could seize.

Its strings have roots too deep for song,
From out some sanctum-cavern sprung;
And when the notes swell pure and strong,
And vibrate in an echo long,
There lives no sweeter tongue.

And ah, my harp hath magic ways
Of voicing secret inner things:
And now a lilt of glad some days,
And now a plaint of piteous grays,
Floats by on silver wings.

My harp—they say 'tis but a line
Of willows, commonplace and spare;
They say that only verses fine,
And garnished imagery divine,
Could make them aught but bare.

And yet—ah, give it back to me,
This harp of willows, tuned and set
Before my soul unstained and free,
The seed of all my songs to be,
My sponsor fondly met!

LILLA B. N. WESTON.

EMPHATIC PROTESTS AGAINST WELSH DISESTABLISHMENT

Monster Demonstration at Albert Hall

PRIMATE WILL VISIT WALES IN OPPOSITION TO THE BILL

Large Increase in Voluntary Offerings for Church Purposes

OTHER LATE ITEMS OF ENGLISH NEWS

The Living Church News Bureau }
London, February 27, 1912 }

THE Albert Hall has in recent years been the scene of many striking demonstrations, but nothing more impressive has been witnessed than the great meeting held there last night to protest against Welsh Disestablishment," said the *Times* newspaper of last Thursday in its report of the meeting. The meeting was organized by a special committee of the Canterbury House of Laymen in consultation with the Central Church Defence and Instruction committee, and was a most weighty protest of London Churchmen and Churchwomen against the sacrilegious attack of the present Radical Government on the most ancient portion of the Catholic Church in this land, in the four Welsh dioceses. Although the Archbishop of Canterbury presided, the meeting, as the chairman pointed out, was a laymen's meeting; the seven speakers following the Archbishop were all laymen.

The Primate, in the course of his powerful speech, said that it could not be repeated too often that this was a laymen's question. If the disastrous, indefensible proposals now before them were to become laws, it would not be the ecclesiastics who would suffer most—it would be the people of the country from generation to generation, especially the poorest. In the dim dawn of the nation's history there was laid on the clergy of the Church a great trust. Money was set apart to keep up hallowed churches, to maintain open worship, to man the parishes. That trust was laid upon them still, but in the Welsh counties it was now proposed to bring it, as far as man can, to an end—at least to cripple their power of discharging it. "We are met," said the Primate, "to declare that, God helping us, it shall not be." (Loud cheers.) He did not believe that the nation had expressed any wish for such "abnegation of our corporate national declaration of allegiance to the Lord Jesus Christ" as would be involved in severing the connection between the Church and the State. Referring to the too common delusion of the payment of the clergy by the State, the Primate said: "We find friends where we least expect to, positively thinking that the clergy are paid by the State out of the taxes. Most of us believed that baseless fiction had been exploded everywhere, but it is surviving with a vehemence beyond belief, an idea that 400 years ago the State forcibly took lands and tithes and churches from one set of clergy and gave them to another set holding opposite opinions. . . . We must make it impossible for people to remain in this crass and deplorable state of elementary ignorance." Concluding with an earnest appeal for "our neediest diocese, the Welsh," the Primate said: "Certain of the righteousness of our cause, we set our hands to it reverently and unflinchingly, and mean, please God, that this cause shall prevail." (Loud cheers.)

SIR ALFRED CRIPPS, K.C., M.P., chairman of the Canterbury House of Laymen, who moved a resolution against the dismemberment of the Church and the secularization of the endowments of the Church, described the action of the Government as "a mean and cowardly attack where it was thought that the opportunities of prejudice were greater and the forces of resistance comparatively weak." LORD HUGH CECIL, M.P., seconded the resolution. How was it, he asked, that Protestant Dissenters, who had so great a dislike and disapproval of the interference of the State in religious matters, could "use the hand of the State to cut in under a great religious body in this land?" SIR JOHN KENNAWAY, who supported the resolution, believed that Disestablishment would be followed by a rapid deterioration of the national character. LORD SELBORNE, who moved the second resolution—condemning the proposals of the Government—said that what was really meant by the disestablishment in the four Welsh dioceses was that for the first time the nation should become "neutral between Christianity and any other form of belief or non-belief." The same argument now used for the Welsh counties might well be used if political necessity required for the West Riding of Yorkshire, or for Cornwall, or for any other part of England where for the moment a majority of members might be returned who were in favor of the principles of Disestablishment and Disendowment. LORD HALIFAX, in seconding the resolution, said that he was certain that the House to which he had the honor to belong, would use all its powers to defeat a measure so disastrous to the well-being of the country. If this measure should be passed over the heads of the House of Lords, then from what he had seen of the feeling in every part of the country in regard to the Bill, he was satisfied that "the voice of the nation would insist that the king, who remained the

WE WOULD willingly have others perfect and yet we amend not our own faults.—*Thomas A' Kempis.*

one power which could prevent an accidental majority in the House of Commons from overriding the will of the nation, should refuse his assent to a measure so disastrous to the best interests of the whole country, and in such direct violation of his Coronation Oath, till such time as the nation should have the opportunity of saying whether it wished or whether it did not wish to turn its back upon the Church of Jesus Christ." (Loud cheers.) The resolution was carried.

It is announced that the Archbishop of Canterbury will address two meetings in Wales against Welsh Disestablishment—one in North Wales at Carnarvon and another in South Wales at Cardiff, in April.

Mr. Graves, Lord Lieutenant of Carnarvonshire, in a public speech, has suggested that the opinion of every parish throughout Wales should be obtained at local meetings, to be then confirmed at county meetings, and finally at a great general assembly representative of every parish in Wales.

The Dean of Lincoln (Dr. Fry), one of the clergy who accepted invitations to become members of St. Henry Lunn's Welsh Disestablishment Conciliation Conference, has now written to the *Times* to say that, "as a crisis is now undoubtedly in front of us," he has withdrawn from it. It is now clear to him that if Churchmen who are liberal in politics are not to be a negligible quantity, they must at once organize for definite action against the forthcoming Welsh bill. "It now becomes necessary to those of us who feel this," he says, "to say plainly that we will not patiently acquiesce in any bill like the bill of 1909; and that if the coming bill is at all what is foreshadowed, not merely by usually well informed private sources, but by the Government's own procedure up to now, we will not tamely abandon our brethren."

There has been issued to the press, as usual, a summary of the voluntary offerings of the Church for the year ended Easter, 1911. Full details in regard to these figures will be found in the 1912 issue of the *Official Year Book* of the Church, published by the S. P. C. K. The figures show large total increases. Here is the summarized comparison between 1910 and 1911:

	1910.	1911.
For General Purposes.....	\$2,721,936 15 9	\$2,756,106 14 2
For Parochial Purposes.....	5,190,816 15 3	5,411,231 10 3
	£7,912,753 11 0	£8,167,338 4 5

The Rev. G. W. Douglas, assistant curate of the Church of the Ascension, Lavender Hill, Battersea (South London), formerly vice-principal of Ely Theological College, has been appointed by the trustees to be rector of Christ Church, St. Leonard's-on-Sea, in succession to the Rev. Bernard Moultrie, who is to be the new warden of Clewer House of Mercy. The Rev. G. W. Douglas is a brother of the Rev. Arthur Douglas, the Universities' Mission priest who was recently murdered by a Portuguese official in Nyasaland.

In consequence of numerous inquiries having been received by him, the *Church Times* is asked by Mr. John Murray, the publisher, to announce that the second volume of Monseigneur Duchesne's *Early History of the Christian Church* (which has just been placed upon the Roman Index Expurgatorius) is well forward, and will certainly be published during the spring season.

J. G. HALL.

DEATH OF BISHOP G. E. MOULE

THE death of the Rt. Rev. George Evans Moule, D.D., sometime Anglican Bishop in Mid-China, occurred at Auckland Castle, England, the palace of his brother, the Bishop of Durham, on March 3rd. Though Bishop Moule had resigned his bishopric in 1906, he had remained in China, engaged in hard missionary work at Hang Chow until a few months before his death. His service as missionary in that land under the C. M. S. began in 1857 and he was consecrated Bishop in 1880.

LOVE is very different from a desire to shield from pain. Eternal Love does not hesitate to secure man's spiritual dignity at the expense of the sacrifice of his well-being. He who has not discerned the Divine Sacredness of Sorrow and the profound meaning which is concealed in pain has yet to learn what life is. The Cross, manifested as the Necessity of the Highest Life, alone interprets it.—*Frederick W. Robertson.*

INCREASED LENTEN CONGREGATIONS IN NEW YORK

And a Political Club is Discussing the Religious Situation of the Day

TWO NOTABLE CONFIRMATIONS HELD

Burial of W. Bayard Cutting

OTHER CHURCH NEWS OF LAST WEEK

Branch Office of The Living Church }
416 Lafayette St.
New York, March 12, 1912 }

AT the close of the third week of Lent, it is interesting and reassuring to report that attendance at Church services in the city is better than last year notwithstanding the severe weather conditions which have steadily prevailed. The same good news comes from the Hudson river towns, Newburgh, Kingston, and Poughkeepsie, and the smaller and remoter places. It is quite apparent to the sympathetic observer that interest in religious matters is on the increase. Of course, "one swallow doesn't make a summer," but here is an illustration merely, not an isolated proof of the statement.

The Republican Club of New York, through Mr. Andrew B. Humphrey, chairman of the Saturday Discussions committee, has sent the following letter to the Bishop of New York:

"MARCH 7, 1912.

"MY DEAR BISHOP GREER:

"On Saturday, March 16th, the topic for our Saturday discussion will be, 'Is Religious Faith Declining in the United States? If so, what are the causes? What will be the effect upon the Life of the Republic? What is the Remedy?'

"I think it will interest you to know that a political club is willing to take up a topic like this for discussion among our busy New York men. It is a good Lenten topic, and suggestive.

"My purpose in writing to you is to extend to you a cordial and official invitation to be present as a guest of the club and speak on this occasion."

The mid-day congregations during the week at old Trinity and St. Paul's chapel, in the downtown business district, have been remarkably large. Some days not a sitting is vacant.

Bishop Burch was away from the diocese for a week attending the funeral of his father in Chicago. Some of his official appointments were taken by Bishop Courtney. Others were postponed and will be kept as soon as possible. The Suffragan held an interesting Confirmation service last Sunday at the Italian mission church of San Salvatore. The entire service was in the Italian language. This is said to be the second time in this country that Confirmation has been administered with the Bishop's invocation said in Italian, the first time having been at a confirmation in Grace Chapel by Bishop Burch a short time ago. At the recent service eleven children were confirmed, and twenty-five adults, a score of them men, formerly members of the Roman Catholic Church, were received into communion with the American Church.

Another noteworthy Confirmation was at St. Luke's Church, Convent avenue, on Sunday morning, March 3rd, when Bishop Burch confirmed a class of 90, the largest in the history of the parish, of whom one-third were adults, and among the earlier religious connections, of whom eight were Presbyterians, three Methodists, three Congregationalists, three Lutherans, two Roman Catholics, one Baptist, and one Catholic Apostolic Armenian. Something of a novelty has been adopted at this parish for exercising supervision over the newly confirmed. It is an adaptation of the Big Brother Movement. Two or three boys and men are assigned to an elder communicant, and likewise are the women and girls of the new communicants. These big brothers and sisters are to care for their wards for at least one year; to review the Catechism, question them about attendance at Church services and help them prepare for the Holy Communion. The experiment promises success.

Christ Church, in the upper West Side section of the city, has sustained a great loss in the death of Mr. W. Bayard Cutting,

recorded in these columns last week. Mr. Cutting was senior warden of this parish and had served on the vestry for thirty-three years; was a deputy to the diocesan convention and for many years a deputy to the General Convention. He was a generous contributor to diocesan and general Church activities.

For the greater convenience of his many down-town professional and business friends and associates, the funeral was held in Grace Church on Wednesday morning. The officiating clergy were the Rev. George A. Strong, rector of Christ Church, the Rev. Dr. Slattery, rector of Grace Church, the Rev. William N. Webbe, rector of Emmanuel Church, Great River, Long Island, and Bishop Greer, who read the concluding prayers and pronounced the benediction. The body was taken to Greenwood Cemetery and temporarily placed in a

vault. The honorary pall-bearers were Joseph H. Choate, John McLean Nash, Nicholas Murray Butler, George L. Rives, William Jay, Francis Lynde Stetson, Stephen H. Olin, Thomas Newbold, George Foster Peabody, and H. Reiman Duval.

Active preparations are making for the Men and Religion Forward Movement which is shortly to open in this city. Large electric signs nightly advertise the coming campaign, and printed matter is sent out from the executive offices in great profusion. There are, however, many prominent and active leaders in Church circles and elsewhere who regret some sensational features connected with the propaganda and the juxtaposition of signs heralding a religious revival and those advertising strong drink and other commodities. It is a fact that many Christian people prefer the old, tried, and true methods, so productive of enduring results. Old-fashioned evangelistic, whole-Gospel preaching without so much fussiness, noise, and advertising would seem to be more compatible with Isaiah's words, "In quietness and in confidence shall be your strength." The Master Himself said: "The Kingdom of God cometh not with observation."

Incorrect reports concerning several matters of peculiar interest to Churchmen appeared in the daily press last week. Rumors of the election of a clergyman of the diocese of New York to a city parish—not to be without a rector until October—and later, of the election of a Philadelphia clergyman to the same rectorship, have been denied. But what is more serious, an interview and quoted words have been published and ascribed to a high official in the diocese which were highly prejudicial to one of the parties in the contention. We may assure the readers of THE LIVING CHURCH that the interview did not take place, and the quoted words were never spoken or written by the officer of the diocese. It is not safe to get Church news from a purely secular source. The readers of THE LIVING CHURCH shall have the news as soon as justice and the welfare of the Church shall warrant publication.

At St. Stephen's College there will be several distinguished preachers during Passion Week, while during commencement week it is hoped to have Bishop Weller, Dr. Slattery, and the Rev. Charles Fiske of Baltimore. On Sunday, March 3rd, President Rodgers preached at the Church of the Beloved Disciple, New York City. This is one of the parishes on the list of \$1,000 subscribers toward the Endowment Fund of the College, payable in annual installments of \$200 for five years. There are six others, besides many which send smaller amounts.

LENTEN ATTENDANCE GOOD IN PHILADELPHIA

Reports Come Alike from City and Suburban Parishes

FORTY YEARS OF WORK OF REV. JOHN A. GOODFELLOW

The Living Church News Bureau }
Philadelphia, March 12, 1912 }

THE reports which come in continue to show a good attendance at Lenten services, and a healthy interest in all the work of the Church. From two widely separated mission stations, situated in as different environment as it would be possible to find in the diocese, the same word came on the same day. The Rev. Thomas J. Taylor says that his little country parish at Kennett Square has had thus far the best Lent in its history; and the Rev. Daniel G. McKinnon of St. Bartholomew's, on Lehigh avenue, in the heart of the great northern industrial section of the city, tells of the half-hour services for men only, held on Sunday afternoons, which are attracting a large number of men, and apparently having a real influence for good. Addresses are delivered at these services by prominent leaders of men, both clergy and laymen. The noon services in the center of the city, also, are well attended. The Rev. Dr. Manning of Trinity Church, New York, was one of the speakers at old Christ Church during the week. The Rev. Richard T. Henshaw of Rye, N. Y., was another preacher from without the diocese, taking the services from Monday to Friday at St. Stephen's Church. The Rev. Dr. William C. Richardson, rector of St. James' Church, was the preacher at the Garrick Theatre. Dr. Richardson gave in St. James', on the afternoon of the Third Sunday in Lent, an interesting lecture on "The Influence of Sacred Music," on which subject he is a recognized authority. The choir of the church, under the direction of Mr. S. Wesley Sears, illustrated the lecture by singing a number of hymns and chants (both Anglican and Gregorian), two settings of the *Te Deum*, those of Jordan in C and Atwood in F, and three anthems, sung à capella, "O come, let us worship," by Pales-

trina; "God so loved the world," by Stainer, and Noble's "Souls of the righteous."

The fortieth anniversary of the Rev. John A. Goodfellow as rector of the Church of the Good Shepherd, Kensington (briefly referred to last week), is worthy of fuller notice in these days of restless clergy and pastors. Not only has Dean Goodfellow worked in Kensington for forty years; but he was born there, educated here at the Philadelphia Divinity School, and was the founder of the parish over which he presides. The work was begun in 1872, in a hall, with twenty-three members and three hundred dollars. All the property of the parish has been acquired since; first the lot, which cost \$7,000, then a frame and brick parish house, and then the stone church and the rectory. A general parish endowment of \$12,000 has been created and other endowments amounting to \$4,250. During his incumbency the rector has baptized 2,176 persons (37 in the past year), presented for Confirmation 1,072, solemnized 771 marriages, and officiated at 2,176 burials. The receipts during the past year (amounting to \$16,841.40) include a fund of nearly six thousand dollars for the erection of a new parish house, as a memorial to departed members of the parish. It is expected that the building will signalize the rector's fortieth year of incumbency.

Mr. Goodfellow is Dean of the Convocation of North Philadelphia, and succeeded in that office the late Rev. Edgar Cope, who was the first boy in his Sunday school and entered the ministry from the parish of the Good Shepherd. Mr. Goodfellow has been general secretary of the Free and Open Church Association for about twenty-five years.

The Rev. Dr. William M. Jefferies preached the sermon on the morning of the anniversary Sunday (March 3rd), and the rector himself preached in the evening, from the text, Joshua 3: 14-17.

The sale by the sheriff of the property of the parish of the Messiah at Broad and Federal streets, last week, drives home the truth which Bishop Rhinelander is preaching vigorously, that we need an awakened and deepened "diocesan consciousness." In this particular case there seemed no remedy, and there are churches enough close at hand to care for that region of the city; but the method of letting parishes plant themselves where they will, and then scramble with each other for a living (every parish for itself and the sheriff take the hindmost!) surely needs to be superseded by more intelligent and concerted planning to meet the needs of this great city, and by a policy of coöperation which shall lead the strong to "support the infirmities of the weak" and not to please themselves.

The church was sold to satisfy judgment with accrued interest on a mortgage of \$25,000, and brought \$54,000. Announcement has been made that a theatre is to be erected on the site.

To offset this record of a lapsed parish, it should be noted that on Saturday, March 9th, the parish of the Holy Comforter, West Philadelphia (the Rev. E. J. McHenry, rector), broke ground for its new buildings, of which some description has already been given in this column. The part of the city in which this church is situated is not only growing rapidly, but borders on a large tract of land now occupied by the Pennsylvania Hospital for the Insane, but before long to be thrown open for building, when the hospital is removed to its new location outside the city. This region, lying close to the Market Street elevated railroad and therefore easily accessible, is sure to be thickly built up and settled within a few years, and the rector and vestry are showing a far-sighted wisdom in providing for the influx of population by the erection of an adequate plant, though the work is done now at great sacrifice and with considerable anxiety.

The Lenten meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity on Thursday, March 21st, at 2:30 p.m. The Bishop of the diocese will preside and the speakers will be the Rev. E. M. Frank, the Bishop of Spokane, the Rev. H. Maguire, and the Bishop of Eastern Oklahoma.

THE GREATEST SURRENDER

THERE is one surrender which no man can make: the surrender of a sinless self for the sake of those who have sinned. Only God could do this. God's surrender of Himself in Jesus Christ His Son is the greatest surrender of the ages. No man will ever be called upon to make such a surrender; no man could endure it even if he were sinless. Let us remember this which God has done for us, when we think we find it hard to surrender all the little that we have and are, unto Him. For Christ, His surrender meant a spiritual agony, through His descent into the penalty of sin, which we cannot fathom and dare not think of. His only reason for it was to express God's love and to rescue you and me. For us, our surrender means release from the agony of sin; freedom, liberty, power, joy, tingling life for now and eternity. Yet some hesitate to surrender! Let us thank God for the scourging, lashing tortures of sin, if only it drives us completely to Him. Because He surrendered all that He had, we may enter into all that He is.—*Sunday School Times.*

LAST WEEK IN CHICAGO

St. Luke's Church not Involved in "Pulpit Exchange"

DEAN LUTKIN SPEAKS ON "THE FUNCTION OF MUSIC IN THE CHURCH" BEFORE THE ROUND TABLE

The Living Church News Bureau }
Chicago, March 12, 1912 }

A PRINTER'S error, for which we apologize, in our letter of February 24th, quoted the endowment fund of Grace Church as \$35,000. It should have read \$350,000. The accumulation of this splendid endowment fund is by far the largest financial achievement recorded in the life of this diocese for many years. Under the Rev. Dr. Waters' leadership, which has raised this money, Grace Church has been placed on absolutely certain foundations for all time to come, so far as invested funds can thus provide. No changes of environment can necessarily command the removal of this fine old plant, now that this endowment is in hand. The running expenses at present, of course, are laid out on a very liberal scale, to which the interest on this endowment is but in part contributory, as the parish is carrying on an extensive work of many kinds; but the endowment is sufficient at least to anchor the present site, as long as the parochial authorities so desire. The parish last year raised \$80,000, nearly twice as much as was raised by any other parish in the diocese.

Another error, this one, however, being published only in the Chicago *Tribune* of recent date, stated an inaccuracy concerning St. Luke's mission on Western avenue. It disclosed that St. Luke's had joined some fourteen other west side congregations of various descriptions, in a "pulpit exchange" for Sunday, March 10th—the Third Sunday in Lent. The various pastors of this ministerial association had drawn lots in arranging this universal exchange within their fellowship, and St. Luke's, the *Tribune* stated, was included. This is quite incorrect. St. Luke's priest in charge has joined this new grouping of Christian workers very much as the rectors of St. Paul's, and of the Church of the Redeemer, in Hyde Park, have, within the past year joined the "Hyde Park Council of Churches"; but the question of "pulpit exchange" on Sundays, or at any liturgical service, has been strictly eliminated. The work to be furthered in this new west side organization will largely resemble that already undertaken with so much success by the Hyde Park group above mentioned. It will include a house-to-house canvass of the neighborhood, from Rockwell street to Robey street, in the search for church-going and church-neglecting data, and it will also enable earnest men to unite in efforts to grapple with neighborhood problems which are entirely outside the various religious buildings connected with the membership of the organization.

The announcement that Dean Lutkin of the Northwestern University School of Music, would address the Round Table of the Chicago clergy, on "The Function of Music in the Church," drew perhaps the largest attendance of the winter, on Monday morning, March 4th. THE LIVING CHURCH is hoping to publish the thoughtful paper somewhat later. Dean Lutkin's recent volume of lectures delivered before the Western Theological Seminary on "The Music of the Church," has already become one of the classics of this valuable department of literature. The Dean was for years the organist of St. James' Church, Chicago, and has in recent years served as a vestryman in St. Mark's parish, Evanston. His new address was listened to with the deepest attention by the large number of clergy who were fortunate enough to come to this Round Table meeting. The chairman of the meeting was the Rev. Harry S. Longley, rector of St. Mark's, Evanston.

At the close of the meeting, Bishop Toll was presented with a handsome cope and mitre, the gift of the clergy. Both of Chicago's Bishops are now thus fully supplied with Episcopal vestments, the similar gift to Bishop Anderson having been made by the clergy on the occasion of the anniversary of his consecration, two or three years ago.

The March meeting of the Chicago Branch of the Woman's Auxiliary was held on Thursday morning, the 7th, at the Church Club rooms, the subject of the meeting being "The Babies' Branch of the Auxiliary." The address of the morning was given by the Rev. C. E. Deuel of the Church of the Atonement, Edgewater, in whose parish is the largest local organization of this department of Auxiliary work to be found in the diocese. There was a large attendance, and Mr. Deuel's address was very interesting.

The Daughters of the King have announced a "Quiet Day" for

women, to be held at the Church of the Epiphany, Ashland Boulevard and West Adams street, on Wednesday, March 20th, commencing at 10 A. M. The Rev. Frederick Ingley, rector of St. Matthew's Church, Kenosha, Wis., will give the meditations, and a general invitation is extended to all Churchwomen to be present. At the noon hour rolls and coffee will be served in the parish house. The Holy Eucharist will be celebrated at 10 A. M., and the meditations, together with the other services, will continue throughout the day.

Another Chicago mission has grown large enough to become a parish. In May, 1905, the mission of the Advent was started, near Logan Square, on the northwest side of Chicago, and on Monday, the mission having complied with all the canonical requirements, the election was held which gave the newly-organized parish its wardens and vestrymen. The Senior Warden, William Brindly; Junior Warden, Elmer C. Jensen; Vestrymen, J. E. H. Atkeisson, M.D., Emmet R. Keating, M.D., Andrew Swanson, Thomas P. Hunt, Karl F. Hunter, R. N. Wade, Louis R. Christie, A. J. Adams, Joseph R. Lane, and Robert Ernest Ricksen.

This work has grown to this gratifying result under the leadership of the Rev. Annesley T. Young, who has just finished his second year as the successor of the Rev. D. LeBarron Goodwin, now of La Porte, Ind. The congregation experienced rapid growth under both of these leaders, and it now has about 400 communicants, and a Sunday school of over 150, with a weekly children's Eucharist. There are also some 15 or more working organizations, including two chapters of the Brotherhood of St. Andrew and a Men's Club. The net income of the parish last year was over \$4,500, and its gifts to diocesan missions were nearly \$250, and to general missions \$85, being its full apportionment. The best wishes of a large circle of friends will follow the rector and congregation as they join the lengthening list of new missions which have attained their majority as self-supporting parishes.

The first book which has been published by a Chicago priest since the last volumes from the pens of the Rev. Dr. Francis J. Hall and the Rev. Dr. O. A. Toffteen has just been announced by the Rev. Dr. James S. Stone, rector of St. James', Chicago. It is entitled *The Passion of Christ*, and is a study in the narratives, the circumstances, and some of the doctrines pertaining to the Trial and Death of our Divine Redeemer. It is a volume of nearly 400 pages, and will be welcomed as a distinct contribution to the literature of this most sacred theme.

The Rev. Dr. Toffteen is now connected with the University Press, at the University of Chicago.

The attendance at the noon-day services at the Chicago Opera House has been gratifyingly large, this Lent. Some of the clergy, who have taken their turns in speaking at these services annually for years past have addressed the largest congregations in their respective experiences, this year.

TERTIUS.

ENGLISH CLERGYMAN KILLED IN CHINA

THE first loss of life in connection with Anglican missions in China during the present revolution occurred on March 6th when a young priest of the diocese of North China, the Rev. Frederick Day, was killed by mutinous soldiers. It appears from the cabled dispatches that Mr. Day, with Bishop Scott of the North China mission and the Rev. F. S. Hughes, senior curate at the mission in Peking, were making a tour of the mission stations in the vicinity of Pao-Ting-Fu.

Arriving at Tien Chwang Ying, Bishop Scott sent Mr. Day and Mr. Hughes to Chin-Chow to bring letters. The two missionaries found mutinous soldiers sacking the town. These commanded the missionaries' carts, and on the missionaries attempting to recover them, Mr. Day was killed. Mr. Hughes took refuge in the town hall, where he still remained at the time the dispatch was sent. A British attaché from the legation, accompanied by a detachment of eight British soldiers, left Peking for Chin Chow at once on receiving the news, to rescue Mr. Hughes.

Mr. Day, the first martyr of foreign birth in the present uprising except for the few missionaries in a remote section of the empire that were killed last fall, was ordained deacon in 1908 and priest in 1910 by Bishop Scott, and was S. P. G. missionary at Yung Ching.

Reports also state that a number of Christian martyrs have been made from among the Chinese themselves, though details are lacking. It should be remembered that these recent massacres, however, have in no sense been due to official connivance, but to mutinies among the soldiers themselves, who have created a condition of anarchy with which the young republic has not as yet been able to grapple successfully.

PATIENCE IS a necessary ingredient of genius.—*Disraeli*.

The Situation in China

As Stated Before the Board of Missions at Chicago, By the Rev. S. H. Littell of Hankow

NO wonder the world is interested in China. Did ever a nation, four thousand years old, change from an absolute monarchy to a republic in less than half a year? Did ever such sweeping changes, as we have witnessed, take place with so little opposition? New China has started on its career with the sympathy of all civilized lands, and we wish her God-speed from the bottom of our hearts.

HOW DID IT ALL HAPPEN?

Of several causes which have combined to lead to the awakening of China, I will select one only, and that, perhaps, the most effective of all. It is the influence of Christianity.

Charles Denby, whose residence at Peking for thirteen years, as American Minister, gave him unusual opportunities for observation, makes this statement:

"The adoption of Christianity means to the Chinese a new education. He becomes mentally regenerate. . . . His reasoning powers are awakened. He learns to think. The world has not yet discovered any plan for the spread of civilization which is comparable to the propagation of Christianity" (Denby's *China*, Vol. I, p. 180).

Similar testimony from Chinese themselves is found in abundance, showing the vital force of the religion of Christ in China. General Li Yuan-hung, commander-in-chief of the republican army, which has proved so wonderfully successful, stated in an interview for the press:

"Missionaries are our friends. I am strongly in favor of more missionaries coming to China to teach Christianity. We shall do all we can to assist them, and the more missionaries we get to come to China, the greater will the republican government be pleased. China would not be aroused to-day as it is, were it not for the missionaries, who have penetrated even into the most out-of-the-way parts of the empire, and opened up the country."

A recent governor of Szechuan, the most westerly province of China, said in a public speech:

"The officials of China are gradually acquiring a knowledge of the great principles of the religion of Europe and America. And the churches are also laboring night and day to make known their aims in their propagation of religion. Consequently, Chinese and foreigners are coming more and more into cordial relations. This fills me with joy and hopefulness. . . . My hope is that the teachers of both Great Britain and America will spread the Gospel more widely than ever, that hatred may be banished and disputes dispelled, and that the influence of the Gospel may create boundless happiness for my people of China. And I shall not be the only one to thank you for coming to the front in this good work."

And once more, to show the extent of the Christian movement in China, a well-known American newspaper correspondent tells of the declaration made to him in Peking, by an eminent official, a short time before the revolution broke out, that he advocated the adoption of Christianity as the national religion. Mr. W. T. Ellis says, in the *New York Outlook*, October 28, 1911:

"Like many others in responsible places, that man perceives that the restraints and impulses of a vital religion are needed at this critical period in China. He assured me that Taoism and Buddhism are practically dead, and of course Confucianism is not a religion, but a system of ethics. Nothing is impossible, not even the official adoption of Christianity, in this day of breaking up in China."

These are surprising statements. The question naturally arises:

HOW DID CHRISTIANITY MAKE ITS POWER FELT SO EFFECTIVELY?

And the answer is this: Through its missionary churches, hospitals, and (I venture to think, chief of all) through its schools and colleges. In 1911 a hundred and two thousand pupils of both sexes were under our daily religious influence in Christian schools in China. (See table in *The China Mission Year Book*, 1911.) From these institutions go forth the men who are to lead, and some of whom are leading, New China into a better national life. The chief organizer of the new republic, who has worked steadily for it for twenty years, and who was elected the first president of the provisional republic of China, Dr. Sun Yat Sen, is the product of a missionary school. He is an outspoken Christian, who publicly stated that he wished missionaries every success and promised his "support in the establishment of a Christian Church on broad national lines." This is the Christian patriot, who, seeing the danger from ex-Premier Yuan, unless brought into line with the republican leaders, insisted on stepping aside and having the presi-

dency offered to Yuan, in order to form one strong, united government in China.

The man who did the chief labor on the tentative constitution for the new republic is a Christian worker of wide influence, son of a Chinese priest in the Church of England Mission, and a Yale M.A. The secretary of the late Board of Foreign Affairs at Peking, editor of the standard Chinese-English dictionary, Dr. W. W. Yen, late of the Chinese Legation at Washington, is a graduate of St. John's University, Shanghai. In fact St. John's men and Boone graduates are centers of influence and leadership, in various parts of China, whose weight on the side of Christianity is invaluable.

One instance of the influence of Christian thought on the life of China was the outcry against the wholesale slaughter of Manchus, soon after the revolution began. To kill political enemies or opponents has been the way to remove them in China from the beginning, and this way seemed likely to continue under the new reform leaders. But Christian delegates to conferences, letters from Christian pastors and others to the leaders of the new government, and a cablegram from Dr. Sun before he left London demanding that the slaughter of Manchus should cease, all are evidences of a new influence, not springing from Chinese sources, but solely due to Christian teaching.

Turn which way you will in China to-day, you will find among the leaders in reform, graduates from mission schools, many of them Christians, all of them friends and moral supporters of missionary work, ready to acknowledge that Christianity has effectively worked for the moral, religious, and intellectual reformation of China.

It is safe to say then, that with the passing of the old regime in China, intellectual and religious opposition to Christianity have passed away also. Except for the old enemies, the world, the flesh, and the devil, there are no obstacles in the way of rapid and immediate Christian advance in China.

HOW DO WE CONVERT CHINA?

Principally, by training such men as those just mentioned; loyal, true, high-minded, patriotic, earnest Christians. The new method of missionary work in China is for the American to select and train intelligent and promising Chinese, who will be the main factor in the conversion of China. Our business is to equip with the best religion and knowledge we have, the most suitable men and women we can find, who shall go out to win their fellow-countrymen for Christ, as clergymen, or doctors, or nurses, or teachers, or catechists, or business helpers in Church work. And we are bending our energies towards this end. Already in our Anglican Communion, one thousand four hundred trained Chinese missionaries are at work, and hundreds more are now in training. This is how we create the Church of China, which some day will govern itself, support itself, and extend itself without our help, just as the American Church now does apart from the mother Church of England.

In April, if conditions permit, there will be formed at Shanghai a General Synod of the Holy Catholic Church of China, consisting of the Chinese and foreign delegates from the eleven American, English, and Canadian dioceses in China. When that Synod is formed, the government of this Chinese Church will not be any longer in New York, London, and Toronto, as at present, but in China itself. So far has progress towards a native Chinese Church advanced that we have no fear in thus transferring considerable authority to the young Church of China. Thus, simultaneously with the inauguration of a new form of government comes the organization of a general Synod of the Chinese Church, and we trust that hand in hand these two new powers in old China will work together for the building up of a mighty nation in the Far East. The Christian work is ahead of the tide of reform, and all the waves of progress therefore will carry us forward rapidly.

Recall what the Chinese governor already quoted said: "My hope is that the teachers of both Great Britain and America will spread the Gospel more widely." The significance of this statement lies in the choice of the countries mentioned, from which he desires to see additional missionaries come; for the English-speaking countries have greater influence in China to-day than any others. And without any question America is the most popular of all, because of its disinterested help to China in critical times; its evident desire to leave Chinese territory alone and not to grab any land; its working for the

integrity of China; the return of its Boxer indemnity money; and of its present effort to preserve neutrality among the great powers while China works out the problem of its new government. This very popularity is a call to the Church to give China more than the mere material helps of our American civilization. The Chinese are copying our form of government, and many other features of our life, and we must see to it, as Christians, that we supply them also with the Christian ideals and faith which are behind our own civilization. The call to Great Britain and America for additional religious teachers is a direct challenge to the Anglican Communion, which we disregard only at our own peril, and which we shall answer, I believe, in such manner as will be for the glory of God, and the extension of Christ's Kingdom in the Orient.

UNREALITY IN PUBLIC WORSHIP

BY THE RT. REV. W. H. MORELAND, D.D.,

Bishop of Sacramento

AMONG a group of suggestions under this head in his diocesan paper, Bishop Moreland says:

Oh, how greatly we need freedom in public prayer! The magnificent setting of liturgical devotion is our anchor and guide. It should not be a chain binding us hand and foot. After the Chicago fire, when the House of Bishops was in session it desired to pray for the sorely stricken city, and it poured out its supplications in the Litany. There is no richer, more comprehensive body of prayers in existence than the Litany—but it doesn't mention Chicago. What the Bishops did was to pray for everything except Chicago. I know of no law forbidding the use of special and extempore prayers in public worship. In fact, the bracketed clauses in our prayer for All Conditions of Men and General Thanksgiving invite such petitions. I should like to see the custom grow of praying at such places for sick, afflicted, sorrowing people by special designation, accompanied by pauses for private and united intercession in their behalf. The congregation should be told beforehand enough about the cases to give definite point to their prayers. Great crises, national events or parish affairs of general concern may all be introduced into public prayers in subordination to the liturgy and in perfect harmony with its spirit. Our prayers are becoming unreal because we are setting the form above the spirit.

ANTHEM AND HYMNS

The anthem should always be read to the congregation, or, at least its general theme indicated, before it is sung. The choir or soloist seldom enunciates distinctly, and the usual effect is purely operatic. Tell the people first what it is all about and they will be able to use the music for spiritual ends and also better appreciate the taste with which it is rendered. Nowhere is unreality more glaring than in the rendering of Church music. I have seen in this diocese a woman, not a communicant, enter the pulpit, lay her music upon the desk and facing the congregation sing a sentimental song, not a word of which could be found in Holy Scripture, the Book of Common Prayer, or the Hymnal, and which therefore was distinctly unlawful under the rubrics of the Church. It is evident that a performance of this kind has no element of worship in it. A singer facing the people spoils the effect from the start by attracting attention to self instead of causing self to be forgotten in lifting the hearts of the people up to God. Lack of care in selecting suitable hymns leads to unreality. Nothing could be more inappropriate for the average congregation to sing at Holy Communion than the inevitable "Bread of the World." The prayer—

"Look on the heart by sorrow broken;
Look on the tears by sinners shed;"

expresses no sentiment really felt by our communicants, who are not generally broken-hearted over their sins. Usually this hymn is chosen not because it is true but because it is short, having but two verses and therefore adapted to singing on the knees. Such hymns as 228, 230, 231, 235, are seldom heard at Communion time, yet are among the most precious because dealing with realities. Why do mission choirs, where offertory plates are pitifully empty, insist on singing—

"Holy offerings, rich and rare?"

The offerings may be rare but are seldom rich, and unless we are positively certain that they represent costly self-sacrifice for Jesus' sake on the part of the people they ought not to be

brought before God with such exaggerated feeling, and accompanied by such awful words as—

"Christ, present them! God, receive them!"

This hymn was never intended to be sung at the offertory, as is evident to any one reading it. The clergy have no right to neglect the supervision of hymns and tunes. The Church requires it of them and will not permit the responsibility to be placed on choir-leaders.

It is possible in most churches, as soon as the musical programme is known, to perceive whether a wise rector has been in consultation with his organist and choir, blending hymns and anthem into beautiful spiritual harmony with the Christian season as well as with the general theme of the sermon, or whether the whole matter has been dismissed as a trifle of slight importance. Avoid discords between pulpit, Scripture lessons, altar service, and choir stalls by painstaking attention at the proper time. Otherwise, the music of the Church ceases to be a religious force and becomes an education in unreality.

AT THE OFFERTORY

Since the clergy abandoned the reading of the offertory sentences while the alms are being collected, which the rubric expressly commands, the people have gradually lost the sense of stewardship of money, and offerings have grown smaller. It is of far greater importance to educate the congregation in the principles of Christian giving, by reading at least a half dozen of the offertory sentences, than to substitute a musical performance. After the sentences have been read and the alms collected, then and not till then is an anthem permissible, as is plainly stated in the rubrics. Almost universally this law is ignored in the American Church. The result is we have the best music and the poorest offerings of any Christian body in America.

Choir-boys and women should never be permitted to pass the alms-basins to the congregation. It is undignified, un-rubrical, belittling to a great act which the Church requires of her highest lay-officers. Should no one else be available let the priest himself go down the aisles. The congregation is entitled to know what they are giving for, and a simple statement that "the alms are for the uses of the parish," or otherwise, is proper. Also, it is quite unfair to choir singers to give them no opportunity to make their offering, making them liable to uncharitable comment. A separate basin or small bag should be passed in the choir, and this placed on the large basin when presented to the priest.

NOTICES

The clergy are required by the rubric to announce what holy-days occur during the week, and *these should be enumerated and explained for the education of the people whether they are to be publicly observed or not.*

THE SPIRIT OF SINCERITY

The items we have named appear small taken separately, but taken together they indicate the growth of a mechanical spirit of rendering the public services of the Church. This is one explanation of our inability to draw and hold the masses. We deal with awful spiritual realities, profound truths, eternal mysteries, and we give an impression that we do not really believe the things we are talking about. The Roman Church with all her faults at least makes the people feel that Confession, Absolution, Consecration of the Host, Benediction are realities of immense consequence. This goes far toward explaining her hold upon the people. No services could be truer, more beautiful, more spiritual than those of our American Church. Are we marring their effect by our own spiritual deadness? The question is one of supreme importance, because of Him with whom we deal. "God is Spirit, and they who worship Him must worship Him in spirit and in truth."

IS LIFE decreasing or increasing? It is growing richer or poorer. The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fulness of its heat, and then fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God, must move from richness into richness always. All we believe is but the promise of that perfect faith. All we do is great with its anticipation of the complete obedience. All we are but gives us suggestions of the richness which our being will attain. Those moments make our real, effective enthusiastic life. They create the fulfilment of their own hopes and dreams. O cherish them! O believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys!—*Selected.*

DEATH OF ARCHBISHOP NICOLAI

ARCHBISHOP NICOLAI, head of the Russian Mission in Japan, and perhaps the most distinguished and successful missionary in the world, passed to his rest on February 16th. He went to Japan a half century ago, and almost single-handed, has built up in that country a large and successful branch of the Orthodox-Eastern Church, which was able even to withstand the shock of the Russo-Japan war.

The ruling motive of the first coming of Archbishop Nicolai to Japan seems to have been compassion. This is proven by the fact that it was a diary of prison life in Japan that first excited his interest in the people and a desire to be of service to them.

He secured the chaplaincy of the Russian Consulate in Hokodate, where for eight years he devoted himself to the study of the language, history, and religion of the country with great zeal and success. He set up a printing press, thus becoming the Benjamin Franklin of the Orient, and taught his students to print, he himself translating from the Russian language into Japanese. It was during this period that a youth came under his influence, who escaped from Hokodate to the United States at the risk of his life to get an education, and on his return to Kyoto, founded the *Doshisha*—Dr. Joseph Nijima. It was at this period that a certain teacher of fencing came to see the chaplain with the intention of assassinating him, but was, on the contrary, converted by his teaching, and is now the Arch-priest Sawabe of St. John the Baptist's Church, Kojimachi-ku, having a son who is also a priest.

Two wars, curiously enough, so far from ruining this work, helped the Bishop and the Orthodox Church wonderfully. The war of the restoration released a large number of the military class from their allegiance to the Shogun, and made them willing to listen to the teachings of the Prince of Peace. The Orthodox Church thus gained many members in the northeast provinces, and a power of penetration into the most remote districts, gathering in families rather than individuals. This power of penetration, being greater by natives than by any foreigners, but few Russians have been engaged in the theological seminary, two of whom, however, are now Bishops in their own country; but the best students have been sent to theological seminaries in Russia. The stand taken by the Archbishop at the outbreak of war with Russia, to remain with his Orthodox Christians in Japan, was not only a great comfort to them but was the means of enabling the Church to minister to the prisoners, by means of those Japanese clergy who could use the Russian language. The Japanese government had sent home all non-combatants among the prisoners, chaplains, doctors, etc. This made it necessary to advance a large number of lay persons to the priesthood, who, after the war was over, engaged in active evangelization among the 30,000 believers, their friends, and families. The war also resulted in the recognition of Japan as an actual missionary diocese. Formerly Bishop Nicolai had merely been titular Bishop of a town near the mouth of the Neva, but after the war he was made Archbishop, and given Bishop Sergius, nominally of Kyoto, as his Coadjutor with the right of succession.

The wisdom of the Bishop was evinced in the selection of the site for the Cathedral at Tokyo, upon a hill overlooking the entire city. To collect funds for its erection he made his second visit to his native land, raising nearly if not quite 150,000 yen (\$75,000). It is called the Cathedral of the Resurrection, and is intended to set forth this cardinal doctrine of the Christian faith. Nothing was farther from the mind of the builder than to do anything else; and yet such is the power of association that even during the war, when anyone pointed to the Cathedral and asked its name, the reply was invariably "Nicolai," and to this day the Sei-Kyo-Kai or Holy Orthodox Church is better known to the uninitiated as the *Nikolai Shu Ha*. And all this in spite of the fact that the entire energies of the Archbishop have been, in unity with the Orthodox Church, to secure accuracy in expression, especially in matters concerning the Church and the faith.

There was a remarkable similarity in his end to that of the Venerable Bede, for on the 14th, after the Archbishop had finished the translation of the Old Testament, he said: "I have now finished all my work in this present world," and his spirit was at peace; a very *Nunc Dimittis*.

The Archbishop had frequently evinced his friendship for the Anglican work in Japan, and his death will be recognized as a great loss by our workers in that land.

DEPARTMENT OF
SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

CAPITAL AND LABOR

ASERIES of addresses on capital and labor has been given during the winter in the assembly hall of Trinity Church, Columbus, Ohio (the Rev. Theodore I. Reese, rector). Concerning a recent discussion of the subject between a large employer and a labor leader, the editor of the *Ohio State Journal* had this to say:

"These meetings have been going on for three months and have proven pleasant and profitable events. It is so much the habit in discussing the labor question, for the capitalists to discuss it by themselves and the labor men to do likewise. Such a practice tends to confirm an error that either side may proclaim. Not only that, but it intensifies the antagonism between them. It is a poor way to reach the truth of the matter. Opposing interests should confer together in a quiet, gentlemanly way, in order to get at what is right.

"In this discussion were two strong men, representing opposite ideas, but doing so in a kindly, courteous manner. It was a gentlemanly debate, the only method there is for composing and adjusting a difference. Each respected the other, and frankly treated his argument, and if to the observer the chasm was not actually bridged, it left him with the impression that it was not bottomless. . . .

"The real merit of these meetings is the getting together. The circular before us, in announcing these occasions, says:

"Not a religious meeting or a scheme to get men to church, but an opportunity to spend a pleasant social evening and hear vital present-day subjects freely discussed.

"There is considerable religion in that. One of the worst forms of irreligion is where men get apart and suspect one another. One can never hope for the supremacy of the Golden Rule until we get rid of that situation. There is no more hopeful sight than where men take their intellects and hearts out into the open and there talk over matters of mutual concern. Friendship is the gospel of Jesus Christ, and without it there is no use praying 'Thy Kingdom come.'"

There's a lot of wholesome common sense in this editorial comment; and Mr. Reese is to be congratulated upon the success of the undertaking. The fair discussion without sentimentalism is what is needed, and the Church should foster and forward it.

While the editor of the *Journal* has shown his sympathy with Mr. Reese's activities, he needs to show interest in another direction, namely, in the suppression of the advertisements of "quack" medicines; for I noticed that on the other side of the editorial just quoted was the advertisement of a doctor who advertised "prompt, friendly, and confidential attention," so that one might "live youth over again."

Two of the leading papers of Portland, Ore., the *Oregonian* and the *Telegram*, have excluded all such advertisements at an annual cost of \$30,000.

ST. STEPHEN'S HOUSE, BOSTON

St. Stephen's Church, and with it St. Stephen's House, are located in the South end of Boston. Founded twenty years ago in what was then a respectable residence section, it now finds itself surrounded by small shops and tenements, occupied chiefly by Jews. This interesting example of race migration has necessitated a corresponding change in policy. Much of the work inaugurated by Father Torbert and Mr. Brent is still carried on, although under different direction. The Rescue Mission on Washington street, for instance, originally started by the clergy, still continues active and beneficial work although now managed by the Boston City Mission. Very naturally the last ten years have seen a corresponding change in the philanthropic work in the neighborhood, so that at present the South End of Boston is the home of such institutions as the South End House, Lincoln House, Hale House, Wells Memorial, as well as the Parker Memorial and the Franklin Union. Realizing the ability of these institutions to supply the needs of the community along non-religious lines, St.

Stephen's House last summer discontinued a large part of its neighborhood work among the Jews, which was duplicating work done by the social settlements. It retained, however, its daily kindergarten, which fills a real need and ministers to a large number of children and their parents, and also continues a lending library for small children which has met with great success. The people of St. Stephen's felt that the religious needs of the parish could best be supplied by focusing attention on them in particular and leaving the more strictly settlement work to those better adapted to handling it. The spirit of neighborliness still maintains, however, and the church expects to promote this as far as possible by lectures and social gatherings for the immediate neighborhood.

In one sense all of the work carried on by this church is social service, for a large part of its communicants are scattered throughout this section and feel the need of increased community interest. The men's and boys' work, as well as the mothers' meeting and the Girls' Friendly Society, are made up largely of those occupying rooms in lodging houses in a neighboring district which is contrastingly non-Jewish. The present policy is to extend the Church's influence as much as possible into this logical field for religious work, and with this end in view there has recently been established a special evening service based on lines intended to appeal to the young people of this lodging-house section who at present have no Church influence. Furthermore, in order to convey to the congregation the knowledge of what is being done for the improvement of the South End and to stimulate their interest in its various problems, a social service committee has been formed whose aim is twofold. Primarily it is hoped that the Church's attitude as an inspiring force toward social betterment will serve to enlist the members of the congregation in social work, under the direction of the various settlement houses and charitable associations already organized in the community. Hand in hand with this goes an investigation of the existing economic and social conditions in the surrounding section, to be used as the scientific basis for policy and action. An organization of those engaged in social service in the parish meets twice a month in the form of a conference and social gathering. It is intended that these meetings shall spiritualize the work of the various members and send them out as dynamic units of spiritual influence. Thus it is hoped that the space between the Church and organized charity will be bridged.

These plans are based on the conviction that the Church's position in social amelioration is a definite and vital one. Leaving the institutional side of the work to the settlement house, it is her place to send out workers thoroughly imbued with the spirit of Christ, for in Him lives the bond of mankind and all hope of betterment.

THE BOSTON METROPOLITAN PLAN COMMISSION

This commission, appointed last year by Governor Foss, recommends the appointment of three persons to constitute a Metropolitan Planning Board over the cities and towns within fifteen miles of the State House; the duties of the board to be:

- (a) To make a survey.
- (b) To make a comprehensive plan for the present and probable future requirements of the district for thoroughfares, main highways, transportation facilities, sites for public buildings, parks, playgrounds, etc.
- (c) To recommend legislation applicable to the district. To prevent congestion of population and traffic, better control of fire hazard, better distribution of area for residents, manufacturers, trade, transportation, preservation of natural and historical features, best methods of financing and assessing the cost of public improvements.
- (d) To report on any plans affecting the metropolitan district to be undertaken by any existing local authority before contracts are made.
- (e) Shall recommend that proposed work be suspended, if disapproved, until further action can be taken.
- (f) Shall, upon request by any county, city, or town in the district, furnish assistance in making plans for public work.
- (g) May place the question of the execution of any improvement before the government of each political unit in the district. It shall present estimates of costs. Any proposed improvement which is accepted is to be carried out by the local authorities.

The cost of metropolitan improvements under plans submitted by the Metropolitan Planning Board shall be paid as follows: 65 per cent by the municipality in which improvement is situated; 25 per cent by towns constituting the district in proportion determined by a commission appointed by the Supreme Court; 10 per cent by the commonwealth.

The report is the result of many public hearings which were held by the commission and were widely attended by officials from different cities and towns, preceding which a list of questions was submitted, intended to stimulate suggestive criticism on the part of the public. The questions are in the appendix of the report, as also some general comments on the advantages of the plan, a careful description of city planning in different cities in the United States and Germany. The pamphlet closes with a selected bibliography on city planning.

NATIONAL MUNICIPAL LEAGUE PROGRAMME

At a meeting of the National Municipal League, Dr. Delos F. Wilcox, author of *The American City*, said:

"Both time and knowledge fail me to make a detailed statement of the use and influence of the National Municipal League's Municipal Programme since its promulgation. It has nowhere been enacted into law as a whole, but its influence has been felt practically everywhere 'under the flag' that charters have been framed, constitutions revised, or municipal reform agitated. It was published in full in Honolulu for the benefit of the Hawaiian legislature. It was used by the Havana Charter Commission and by the Porto Rican and Philippine Commissions. It has left marked traces in the new constitutions of Virginia and Alabama, and has formed the basis for a sweeping amendment to the Colorado constitution. The Charter Commission of Portland, Ore., used it. The Charter Revision Commission of New York City adopted some of its provisions. The Duluth and St. Paul charters are in line with it in important respects. It has formed the basis for agitation for charter reforms in Wisconsin, Minnesota, Michigan, Delaware, and doubtless many other states."

THE BIG BROTHER MOVEMENT IN A PARISH

At the last meeting of the Advent Forum, the men's organization of the Church of the Advent, Cincinnati, the question under discussion was The Big Brother Movement. The meeting was addressed by an officer of the Juvenile Court, who outlined the method of the Big Brother work, and the need for such work in Cincinnati at the present time. At the close of the meeting, nineteen men of the parish agreed to act as Volunteer Probation Officers, under the direction of the Juvenile Court. Several others have volunteered since the meeting. The men attended the court in a body, and were sworn in by the Juvenile Court Judge, who addressed them, expressing his satisfaction at the step they had taken, and expressing hope that the men of other churches would feel called upon to help in this most important work.

IN SPEAKING of dances at social settlements, Superintendent McDeavitt, of the Germantown Boys' Clubs, in a recent address said:

"We find that in many cases the young men have the same partners during the entire evening, and frequently the young people, finding that they can keep perfect time to the dance music, decide that they can keep perfect time in married life, so that an unofficial matrimonial bureau has developed from our dances. In every case the weddings which have resulted have turned out reasonably happy."

He also declared that as a result of his observation and experience he was prepared to say "that under the supervision of a competent floor manager we have been able to promote dances which have taken many young men and women away from the harmful surroundings and environment of the public dance halls."

TOLEDO is to have three-cent fares for two hours in the morning and two in the afternoon, and six tickets for 25 cents and universal transfers the rest of the day, as the result of a temporary agreement entered into pending the franchise negotiations between the Toledo Railways and Light Company and the city. The hours are 5:30 to 7:30 o'clock in the morning and 4:30 to 6:30 o'clock in the evening.

SIX STATES in 1911 passed laws requiring physicians to report occupational diseases. This is the basis of all protective legislation. Only a little while ago the idea of occupational diseases was unknown to America. It was denied even that there were any. The American Association for Labor Legislation has been the leader in this work.

CONNECTICUT has abolished the public towel along with the public drinking cup.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"THE CONQUEST OF THE CONTINENT"

To the Editor of *The Living Church*:

JOINING heartily in the well merited commendation accorded to the admirable and timely value on *The Conquest of the Continent*, we can but welcome any suggestions that will add to its value. In this spirit and with this purpose, it is in order to note that the period treated in pages 37 to 49 is of particular interest to Philadelphians; and one who is familiar with the men and the movements of that critical time would rectify several statements in those pages, and develop quite a different impression.

Generalizations based upon the eccentricities of Bishop Provoost have clearly no application to the character and labors of Bishop White; nor have similar generalizations based upon the limitations of the clergy in Virginia any application to the noble group of men in Pennsylvania. Again, in order to impress upon the student the progress attained in a subsequent period, it is not necessary to belittle the virtues and accomplishments of the preceding generation.

The facts are that from the founding of Christ Church, Philadelphia, in 1695, the ministers here were, one after the other, men of the finest type and ability and devotion, of large vision and missionary enterprise. They were men of God and carried the Church to many settlements. Congregation after congregation was formed under their courageous leadership in the little city and in the regions round about, both in this and in neighboring states. Libraries, schools, and other religious institutions were inspired and developed.

The names of the rectors here—Clayton, Evans, Vicary, Cummins, Jenney, Peters, Duché, and White—stand notably for worth and consecration and efficiency. Particularly was the work accomplished here in the trying times following upon the Revolution of a sort and scope to call for the deepest admiration and gratitude of all who now have entered into the inheritance.

Yet on page 37 it is said: "There was no vigorous type of earnest spirituality." At the top of page 38 their tentative proposals in Prayer Book revision are faulted for difficulties which arose "largely" from quite other causes.

The first paragraph on page 39 is an inconsequent comparison of the Convention of 1789-1811. On the same page the assertion: "Plainly she did not understand," etc., is particularly rash; and the last six lines on the page are a most unfortunate characterization of the remarkable leader to whom we owe so much. Pages 40 and 41 are without reference to Pennsylvania, culminating in the declaration that "the Church seemed to slumber on, unconscious of her heritage and her calling." On page 42 the grudging qualifications "fairly well" and "pretty well" do scant justice to the monumental labors of those dauntless pioneers.

White lived on till 1836, training such assistants as Kemper, Muhlenberg, and DeLancey, and to him Hobart and the rest owed much; why not then add on page 43 in line 16 some such recognition as this: "Personalities who came to the aid of White and ushered in"; and again on page 45, line 5, substitute "of the stamp of White." Finally on page 49, line 13, recurs the regrettable statement about "understanding herself."

The volume which is receiving such a warm welcome should include in its many attractions some such evidences of an appreciative estimate of the large and vital part played by White and his associates and predecessors in the formative period of the life of the Church and Nation; and so will it prove the more satisfying as a text book for our mission study classes.

Philadelphia, February 29, 1912.

LOUIS C. WASHBURN.

AUTHORIZED THEOLOGICAL SEMINARIES

To the Editor of *The Living Church*:

I WAS much interested in Dr. Young's letter in a late issue of your paper regarding the Theological Seminaries. Men trained for the Ministry of the Protestant Episcopal Church should be educated in seminaries authorized by the Protestant Episcopal Church. How many authorized theological seminaries are in existence? According to my understanding only one, that is the "General Theological Seminary" in the city of New York. Am I correct? I should like to get an expression of opinion from others.

An authorized theological seminary of the Protestant Episcopal Church is one under the control of the whole Church as represented in General Convention. Is this correct? But there are other seminaries and schools, some of them private enterprises and all of them reflecting more or less certain local traditions or particular schools of thought. Could these other seminaries be included under the

heading "Authorized Seminaries of the Protestant Episcopal Church," or under what heading should they be classed? The *Living Church Annual* places, "The General Theological Seminary of the Protestant Episcopal Church in the United States," only, under the Authorized Theological Seminaries, and then under the heading of "General Institutions" not established by authority of General Convention, that is, not strictly speaking "authorized theological seminaries of the Protestant Episcopal Church," all the other schools and seminaries. I agree with Dr. Young that all seminaries of a theological character should be authorized by the Protestant Episcopal Church and be under the regulation of General Convention. Will you kindly publish this letter, for I think the subject should be aired, and I want to know if my interpretation of "Authorized" is correct?

H. B. BROWN.

Gulfport, Miss., March 4.

CHURCH MUSIC

To the Editor of *The Living Church*:

LAST night as I sat by the bedside of my eight-year-old daughter, convalescent from a serious illness, I repeated a verse of the "Jesus, tender Shepherd," which we had sung at the children's Lenten service that afternoon. I shall not soon forget the earnest thoughtfulness of that little, worn face as she said to me: "Papa, don't you think if they sang such sweet little children's hymns on Sundays that it would be nicer?"

This morning I read a letter in my *LIVING CHURCH*, evidently one of a number in a controversy as to the nature of true music in the Church's worship, and it occurred to me that perhaps the opinion of a little child and of a man who knows but little more than she does of the technical side of music, might be of value in such considerations—especially in view of the fact that we really represent the silent majority in every congregation. They are silent, I suppose, because actually afraid that they will, as the expression goes, "make fools of themselves" by giving voice to their real opinions. But I am getting old enough and hardened enough to refuse to let technicians in any art dictate to me what is true or beautiful if my soul revolts against their machine-like definitions. When I admit that I am not a technical musician I mean simply that notation, harmonics, etc., have never been studied by me; but, admirable as the arguments of such people are, I have come to the conclusion, after more than twenty-five years of ardent hearing of the best singers and players in the world, in both concert and opera, that it is almost, if not fully, suicidal folly, for the Church to enter into competition with such flights of musical art, however magnificent and beautiful they are in themselves. And this may be put down as true whether the church doing it is rich or poor, able to be extravagant or needing to retrench.

I am also growing stronger in my opinion that you cannot trust the average musical clergyman, or professional musician, whether organist or choirmaster, to introduce music that will touch the heart or quicken the soul of the worshipper. His love of music is too apt to be atrophied by his greater love of its art. Never was there so much money spent on music in the churches as to-day, and never was the doleful cry of decreasing congregations so loud. Let him who can, note the connection. It seems to me very close. At any rate, I should put impossible criterions of Church music high amongst other blunders we make in our more or less artificial worship and preaching—all because we have fallen heir to certain modern and mistaken rules of "taste" and "decency and order," a sort of "Churchly" fetish!

I am quite aware, as one who has probably heard more good music than the majority of critics, that it is quite perilous to any man's reputation for refinement and Churchliness, to venture to say to choirmasters—more perilous still if he should dare to say it to choir-mistresses—"Wouldn't it be better to sing more frequently the hymns the people know, even at the risk of much profitable repetition? Wouldn't it be better to use more chants and anthems that they have heard often before, rather than strive for newer and more difficult ones? Wouldn't it, in short, be far better to change our ideal of worship somewhat and sing more and more of the carol-like music of olden times; more the child-like, sweet-voiced tunes found occasionally in our American Hymnal, and oftener still in the less spoiled hymn books of the mother Church in England?"

Popular presidents, like Lincoln and McKinley, were accused of keeping one ear to the ground to learn the desire of the people before they acted, and there is a good deal of this tendency to be shocked at the priest or minister who once in awhile says, "I want to find out first what my congregation likes in these matters of ritual or music." But I am inclined to think there ought to be more official recognition of the wisdom of this policy. A greater than Lincoln or McKinley did it when He anxiously inquired, "Whom say men that I am?" or when He took the people's part against "the interests" in both State and Church.

I venture to prophesy that if we were to begin forthwith, clergy and choirmasters alike, to respond in at least the major part of our selections to the wishes of those in the pews—or of those who ought to be in the pews—the "common people," as in the days of our Lord, would hear us more gladly, and congregations would come to

new life, both in numbers and in enthusiasm. Nor need this be a vulgarizing of sacred music, except in the highest sense of making it come within the understanding of people whose desires are right even though their expression thereof be crude. The great need of the day is the same need that produced a Vulgate Bible for the Roman Church, and a King James version for the English Church; and I shall apply this urgent need to both preaching and singing.

Boston, March 12, 1912.

JAMES SHEERIN.

To the Editor of *The Living Church*:

WILL you pardon one who has long admired your firm stand in defense of Catholic Faith and Practice for venturing to express deep disapproval of the article in *THE LIVING CHURCH* of February 24th, entitled "Hints to Choirmasters"? This article sets aside every tradition of Catholic music and choir ritual to allow choirmasters—if they choose—to gratify a sentimental taste for something pretty or "more delightful."

It is true that we have too great a variety of hymns, but there should be a proper melody for each. It is sad to contemplate the same melody to every hymn in a given metre, and sadder still is the thought of singing the mighty hymn of St. Ambrose to a metrical melody, to say nothing of thereby associating in the minds of the people the beautiful melody of the *Adeste Fideles* with anything else than "O come, all ye faithful."

Most choirmasters are capable of selecting the Mass best suited to their choir and the occasion, but I am surprised to find in *THE LIVING CHURCH* that "the *Credo* might occasionally be sung and the *Benedictus* and *Agnus* either sung or omitted."

These things, along with suggestions to use the "Last Hope," "One sweetly solemn thought," the Tallis so-called festive responses, short solos kneeling or otherwise, etc., are all tending in the wrong direction—away from the proper ritual music of the Church, the heritage from centuries of musical scholarship, for the restoration of which to its rightful place at our altars many able priest-musicians like Canon Douglas in this country and Dr. Palmer in England are so valiantly striving.

Very truly yours,

E. H. TITCOMB,

Organist, Mission Church of St. John the Evangelist,
Boston, Mass.

"KEEP HIM THERE"—THE OREGON IDEA

To the Editor of *The Living Church*:

WHILE the American Church is seeking a solution of the problems presented in the home mission field, may I suggest the following idea as a contribution toward their solution, namely, the best method of developing the Church's work in the domestic field is, when a mission has once been opened and a priest stationed in it, to keep him there.

This is what we modestly call The Oregon Idea, and we who hold this idea believe confidently that larger and more permanent results are obtained in this way than under any different plan of working.

The efficiency of this plan or idea is not always evident after a year or two. It is a plan which looks to large and permanent results, and such results in any field, ecclesiastical or other, come slowly.

The criticism of it, from a business viewpoint, usually runs something like this: When a department store manager puts in a certain line of goods and finds it doesn't pay, he takes it out and tries another. When a large business house establishes a branch store in a small town and finds it doesn't pay, it closes it up and perhaps tries a new location. So, on good business principles, when the Church establishes a mission, if after a given number of years it doesn't pay, it should be closed and the worker transferred elsewhere.

The fallacy in the comparison lies in the difference in the character of the results sought. In the one case they are purely material, i.e., financial. In the other case they are partly material but mainly spiritual. For the Church does not begin to show financial or numerical growth until after spiritual growth has taken place.

A little further thought would show that the financial investor is guided usually by two considerations; one of which must, by the nature of the case, be absent from the Church's venture. He is assured, first, that the principle of the investment is sound, perhaps that others have succeeded in a similar undertaking, and how they worked the plan. He must also be assured that there are sufficient tangible indications of a fair return in the particular investment contemplated. He must see where the profits are coming from. The Church in her venture knows that the principle is sound and that others have succeeded in the same way. We of the Oregon Idea believe that history shows the greatest success on this line.

But, in the nature of the case, the Church cannot see, in the mission, the tangible evidences of success in that particular undertaking, which the inventor of money sees in his particular investment. The Church's investment must ever be more or less a venture of faith. And a venture of faith is not "good business."

The demand for quick results, or for present tangible evidence of future results, is indicative of a limited, mental horizon—a lack of "vision," as it is termed nowadays.

The giving of energy in a quest founded on great principles, with the visible tokens of success too far away to be seen, is indicative of a large horizon, perhaps more spiritual than mental, but in some measure both. This horizon is not found in business, for it doesn't belong there. But all great artists, statesmen, engineers, and missionaries have had it; and indeed no great construction work has ever been accomplished without it.

At the close of 1900 years only a fraction of the world is Christian. Yet 1900 years ago the Saviour deemed the venture of the Cross worth while.

The Oregon idea is—Trust the principle and the experience of the great missionaries of history. Having begun a work, stick to it. Having placed a priest in a mission, keep him there.

Grants Pass, Ore.

WILLIAM B. HAMILTON.

SOME PHYSICAL ASPECTS OF THE ELEVEN O'CLOCK EUCHARIST

To the Editor of *The Living Church*:

BEING among those who favor the Choral Eucharist as the chief Sunday morning service, I wish to call attention to what appears to me as certain physical hindrances to it. I refer to the long continued, uninterrupted period of time on the knees which is required of the members of the congregation. The period of time spent on the knees without break is really quite long; and really too much for some young children, older persons, and enfeebled persons. And some who are not much enfeebled are greatly tempted to remain in their seats during the time the congregation are going backward and forward to the altar.

Being a Doctor of Medicine and not of Divinity, perhaps I may be going too far in offering two suggestions to overcome the present difficulty, which appears to me to be one which offers serious hindrances to the spread of the practice of Choral Eucharist at 11 o'clock. But in doing so I am now speaking as the greenest sort of layman.

If it were made a practice for the congregation to stand immediately after the priest received the Sacrament, and while the members of the congregation are going back and forth to the altar to sing a hymn (or where the communicants are numerous, two hymns) there would be a great break and a great rest for the congregation. Moreover, it would do away with the temptation of certain members of the congregation to sit in their seats or to leave the church. Again the suggestion is offered that the service be so arranged that immediately upon the conclusion of the blessing, the congregation shall rise to its feet and sing the *Nunc Dimittis*, *Gloria*, or some other suitable hymn while the priest is consuming the elements. And if more time is required by the priest than is allowed in the singing of one hymn, let two hymns be sung.

If any learned Doctor of Divinity replying to this letter states that we ought not to stand while the sacred consecrated elements are on the altar, I would reply thereto that the Church commands us to stand during the singing of *Gloria in Excelsis* when the consecrated elements are on the altar.

Pittsburgh, March 7.

Very truly yours,

THEODORE DILLER.

[What our correspondent desires to secure, may be obtained by encouraging the people to receive at an early celebration and not at a high celebration. Unless the great bulk of them are willing to do that, the high celebration cannot easily be made the medium for corporate worship of the congregation.—EDITOR L. C.]

FESTIVAL OF KING CHARLES, MARTYR

To the Editor of *The Living Church*:

MAY I ask for a reference to your authority for stating on page 427 of your issue of January 27th that King Charles I. "was formally canonized on the authority of the Anglican Church?" Also "that the order for his commemoration was never removed by authority" from the Prayer Book?

So far as records go, the authority for the service was, in its appointment in 1662, precisely the same as removed it in 1859, Royal proclamation. As Dr. Perceval declares in his study* of the State Services, "they do not and never did form part of the Prayer Book," but were "annexed to it by the King. There were three acts of Parliament for the observance of the days, but the services were provided by Convocation and the King altered them at will, William III. making considerable changes.

If the insertion of the commemoration of Charles I.'s martyrdom in the calendar "canonized" him, then also a similar insertion canonized the Merry Saint Charles II., whose Nativity is equally honored. I am personally Caroline and Cavalier in all my sympathies, but I cannot away with the facts, and there is no trace of any action by the Church of England canonizing her Royal Martyr.

Nevis, February 12, 1912.

LAWRENCE B. THOMAS.

[The following note to the foregoing letter is contributed by the writer of the Devotional Introductions:

Of course, in the technical sense, there is no such thing as the "canonization of saints" in the Anglican Communion. The word was used in the article on King Charles I. in default of another to express the idea. Certainly, affixing "Martyr" to the name of a person, enrolling him in the calendar, prescribing a special service

in his honor, making his death day a Red Letter Feast, would seem to be as formal a method of ascribing sainthood (i.e., canonization) as the constitution of the Church of England would permit her to adopt. I suppose, if one chose, one could argue on the same grounds that the Church of England had recognized Charles II. as a saint. The absence of any such designation, however, and the character of the service would determine the difference. The service in honor of Charles II. was particularly suggested by thanksgiving for his "return."

The three state services were all authorized by Parliament, though prepared by convocation, and printed as an Appendix to the Prayer Book. Alterations were made afterwards by the Bishops, *not the King*, though by royal authority (v. Lathbury, *Hist. Convoc.*, p. 313). Proctor & Frere (*New Hist. Book Com. Pr.*, p. 647) say that they were removed by Royal Warrant in 1859. Vernon Staley (*The Liturgical Year*, p. 139) asserts that the service for January 30th was illegally removed by the printers without sanction of Church or Realm, and refers to his article in the *Church Times* of January 25, 1907, on "The Commemoration of King Charles the Martyr" for evidence. There was both royal and ecclesiastical authority for adoption of the service; but at best only royal authority for its removal.]

* Hon. and Rev. A. P. Perceval, B.C.L., *Original Services for the State Holidays with Documents Relating to the Same*. London, 1838.

"THE FRIGID CHURCH"

To the Editor of *The Living Church*:

IN reading the editorial of "The Frigid Church" in last week's issue of *THE LIVING CHURCH*, I was reminded of an instance which recently came to my notice of a minister of one of the sectarian bodies who, with his family, went abroad for two years in the interest of his children's education. He was located in one place for ten months, and attended the services of the English Church (there being no American church in that locality) during the entire period of his sojourn there, and not a person spoke to him during the entire period. His reason for attending the Church service was that he preferred her solemn and dignified ritual to that of the sectarian bodies. Alas, that such instance should occur within the pale of our holy Mother—the Church. With her heaven-born birth, which began at the mount of the Ascension, and has continued in an unbroken line down through the ages to this very year of grace, she should be the most humble, and the most solicitous for the welfare of souls, and thus hasten the fulfillment of our dear Lord's prayer—that they all may be one, etc. "Freezing out" new comers will only retard that most happy event. S. H. WOODCOCK.

Pawtucket, R. I., March 9, 1912.

DATE OF THE FESTIVAL OF ST. MATTHIAS

To the Editor of *The Living Church*:

TAKE exception to your reply to Mr. Lucius Astley Cock, in the current number of *THE LIVING CHURCH*, regarding the feast of St. Matthias. The American Church did not intend to alter the date of any of the Holy Days which were retained in her calendar. The feast of St. Matthias is properly observed, in Leap Year, on February 25th. This is in accordance with universal Western usage. It is as much a part of our Catholic practice as the use of a chasuble and the altar lights. To observe St. Matthias' Day on February 24th in Leap Year is merely to perpetuate an error. In the current year this feast should have been transferred to Monday the 26th, owing to its occurrence with the First Sunday in Lent. All this was properly carried out at the Church of St. Mary the Virgin, New York.

I think, Mr. Editor, you would scarcely urge a departure from the universal practice of the Western Church in other matters not expressly stated in the Book of Common Prayer.

Yours very truly,

New York, March 9.

WALTER S. FLEMING.

[Another correspondent, who does not sign his name, quotes from Dr. Seabury's *The Theory and Use of the Church Calendar*, chap. vi., the following mandate issued by Archbishop Saneroff, 1683: "The Archbishop of Canterbury requires all vicars and curates to take notice that the Feast of St. Matthias is to be celebrated not upon the 25th of February, as the common almanacs boldly and erroneously set it, but upon the 24th of February forever, whether it be leap year or not, as the Calendar in the Liturgie, confirmed by the Act of Uniformity, appoints and enjoins."—EDITOR L. C.]

OUR POLICY IN LATIN AMERICA

To the Editor of *The Living Church*:

I AM surprised and grieved that your Mexican correspondent should have interpreted my letter as "a wholesale condemnation of the Church's work in Latin America, particularly in Mexico." Nothing could have been further from my intent. On the contrary, I highly commend that work, and believe that under the circumstances our missionaries have followed the only course that was open to them. What I earnestly desire is that the circumstances

may be so far altered that a better course may be made possible. It was for this end that I ventured to write the letter in question; and my criticism was in no sense directed to the workers in the field, but to the unthinking attitude of the Church at home. We have not seemed to realize the uniqueness of the field, with a people with four centuries of Christian tradition behind them, and have made no provision for treating it any differently from those of other fields which are simply pagan. I still maintain that such a field demands special treatment.

My belief is that our missions in these lands should be missions of help, deliberately designed to encourage reform within the native churches which are now under the rule of Rome. This does not mean that we should forego our present organizations, or turn away from our doors those who are unlawfully denied the sacraments or who have become alienated from the Roman system. Not that at all; but that we should do something for the better enlightenment of those who still retain their old allegiance. At the present time we exercise no helpful influence whatever among them, partly because of our inadequate equipment, and partly because it is a recognized fact that our influence tends to draw them away from the old Church. This is the great weakness of our present propaganda. However sincerely we may determine not to make proselytes of those who are active in their own faith, our only way of helping them is to do the very thing which we disclaim. They need help; and my plea is that we may devise a legitimate method of approach, through which we may influence both individuals and churches; and, if God pleases, induce such a wave of internal reform as will restore the whole people to a truer conception of Christ's religion. It is well to minister to those who have strayed away, as our missionaries are now doing; but the secret of the religious future of these lands is with the great multitude who remain faithful to their religion, in spite of its sad defects. The truth must get inside the walls, if it would capture the city. At the present we are only skirmishing on the outside.

And I still maintain that in our practical work in these lands we are asking the people "to abandon their four centuries of Christian tradition and accept the traditions and customs of an alien race." The mere adoption of the name "La Iglesia Católica Mexicana" is of small moment compared with the pathetic fact that we have forced our Anglo-Saxon liturgy upon these missions, "according to the use of the Protestant Episcopal Church in the United States of America," prayers for the American government, Thirty-nine Articles, and all! Seven years of ecclesiastical statesmanship have not been sufficient to bring about a single alteration in the Prayer Book which our Latin American missions are required to use. It is true that one General Convention decided to allow a local title-page, but the Convention following reversed it. The haughty unchangeableness of Rome is as nothing compared with the ruling majority of our General Convention. One might ask pertinently, Why an Anglo-Saxon Liturgy in Latin America, anyhow, if they have a liturgy of their own that is capable of adaptation? But such a proposition would hardly be within the range of "practical politics."

Apart from its erroneous features, the type of Christianity now prevalent in Latin America is better adapted to the people than our Anglicanism. The writer questions this, and perhaps my original statement was not quite clear. But the essential fact remains. The Anglican system, excellent as it may be for the cold-blooded Anglo-Saxon, is not so good for the warm-blooded Latin. It is too exclusively intellectual in its appeal, and makes too little of the emotional side of religion. Its discipline is too vague, too ineffective. My emphasis upon this was intended to set forth the excellency of the system which Latin America already possesses, if it were only possible to rescue it from its present stewardship, and breathe into it a new life. At first sight it may seem a badly damaged hulk, but I am convinced that it is worth the saving. And so I maintain "that the true solution of the Latin American problem is to be found in the restoration of what they have, and not in its wholesale destruction."

But all this does not for a moment mean the "wholesale condemnation of the Church's work in Latin America." In so far as that work has ministered to those who have been deprived of the privileges of religion, or who have been alienated from it, it is to be commended most highly. And for its failure to exert any leavening influence upon the native churches, the blame lies chiefly upon the blindness and hesitancy of the Church at home. Let the next General Convention take hold of the Latin American problem in a statesman-like fashion. At the very least, let them unbind the hands of those who see the need, both the workers in the field and their friends in the Board of Missions. Let them rise to something of the largeness of the great Gregory's vision, when he sent his famous answer to the questions of Augustine. LEFFERD M. A. HAUGHWOUT.

Christ Church, Meadville, Pa.

MY HEART goes out to all of every tribe and nation under the sun who are still in the body. I would tell them with my last breath that there is comfort to the end: that there is nothing worth fretting over or being heavy-hearted about; that the Father's arm is strong, and that his heart is very wide.—*Arthur C. Benson.*

LITERARY

RELIGIOUS

The Moral and Religious Challenge of Our Times. The Guiding Principle in Human Development: Reverence for Personality. By Henry Churchill King, President of Oberlin College. Pp. 393. New York: The Macmillan Co. Price, \$1.50 net.

This book has an aim which is all but universal; namely, "to enable the thoughtful reader to orient himself morally and religiously, with reference to all the main features of the modern world; and to give him, at the same time, a guiding clue in that orientation"—this clue being found in the thought suggested by the sub-title, Reverence for Personality. Reverence for personality involves three things: self-respect, respect for the liberty of others, and respect for the inner worth and personality of others; and is, the writer thinks, the ruling principle in ethics and religion, and the highest test of individual and social worth. It is the master-key to the discernment of self, the interpretation of history, and the understanding of God in all His relations to men; and by its aid we are able to bring to a solution all the multiplex problems of to-day, and to forecast the future course of human development. The principle has been insisted upon by the greatest philosophers—as Kant in one of his statements of the Categorical Imperative, and Hegel in his maxim, "Be a person, and respect the personality of others." It is finally, not only the fundamental moral principle, but the basic assumption of Christianity as well.

Having expounded this universal solvent for the interpretation of all things, the author proceeds to apply it in the various fields of life, and to make a comprehensive survey of the conditions of our times, both in the external world and in the inner world of thought. With regard to the former, the scientific, economic, and educational development of our own and other countries is traced, an interpretation of it in the light of the guiding principle suggested, and some of the problems involved therein and the elements pointing toward their solution marked out. As to the modern developments in the "inner world of thought," science, history, psychology, sociology, comparative religion, philosophy, and theology, all receive the author's attention, and their present tendencies are interpreted along lines similar to those followed in the external field. The final chapters treat of the meaning of the challenge in our own national life, its lessons for Western civilization at large, and the bearing of the guiding principle upon our relations with Eastern peoples.

The facts and the author's interpretations of them are stated with clearness, and the value of the survey is considerably enhanced by the introduction of an analytical table of contents, in which all the points brought out in the body of the work are restated in order and under their appropriate heads. The field covered by the survey is so enormous that some such summary is practically essential, if the writer's arguments are to be followed understandingly; but the fact that so many topics are covered in such brief space makes a more or less scrappy treatment of most of them apparently inevitable.

J. S. M.

Prophecy, Jewish and Christian. By Henry Wace, D.D. Milwaukee: The Young Churchman Co., 1911.

This volume consists of the *Warburton Lectures* delivered by the Dean of Canterbury, Dr. Wace, as long ago as 1894-1898. Its publication was delayed partly on account of the author's pressing duties and partly because of his wish to consider whether modern critical views of the Scriptures ought to lead to any modification of the strictly traditional views maintained in these lectures. In the judgment of the Dean there is no cause for modification or readjustment of conservative and traditional views of the Bible. Indeed he undertakes in the lectures a "broad and confident opposition, on principle, to the critical views which have been in favor of late." He is deeply convinced that those views rest on a "totally mistaken, and in the strict sense of the word, preposterous application of criticism."

Dr. Wace is a traditionalist pure and simple—in the matter of Biblical views at least—and so immovably conservative that it may be questioned whether the weight of modern historical and critical methods as applied to the Bible has affected his views in any appreciable degree. Those who think that there is something in the critical and historical views of the Old Testament, as set forth by the modern school of Hebrew scholars, will certainly characterize Dr. Wace's lectures as truly belated and out of date in many things. Of course anything Dr. Wace writes is very clear and his meaning definite. He expresses definitely his opposition to the historical method of explaining the origin and meaning of prophetic utterance. It is not surprising, therefore, that the chief authors quoted are of the generations past and gone. The Dean of Canterbury seems to be altogether untouched by "higher criticism." To many this will be high commendation.

JOHN CARE.

The Great Texts of the Bible. Edited by the Rev. James Hastings, D.D. New York: Charles Scribner's Sons, 1911.

We have received the second and third volume of this series which Dr. James Hastings is editing. The aim of the series is to provide a catena of the best comments and expositions of the main texts of the Bible. From the Book of Genesis, for example, fourteen texts are selected, and a vast amount of homiletical material upon these biblical waymarks has been condensed and put together in a readable and suggestive form. A list of the preachers whose works have been used, precedes each text that is considered. Of the two volumes just received, one comments upon texts taken from the first four books of the Old Testament; the other upon texts taken from the Acts and from the first half of the Epistle to the Romans. They will prove to be of great value in the preparation of sermons, and as a storehouse of suggestive illustrations.

H. O.

MISCELLANEOUS

WE HAVE RECEIVED a somewhat unique volume entitled *Nostrums and Quackery*. It consists of an examination under the threefold category of Quackery, Nostrums, and Miscellaneous, of a large number of patent medicines and similarly exploited "cures" that have been widely advertised in recent years. The number of frauds and the amount of exaggeration in medical advertisements shown herein are prodigious. It does not follow, however, that the present volume can be said absolutely to be a trustworthy one. The whole trend of its thought is that one ought always to avoid advertised remedies, and, almost, that these are to be assumed to be *prima facie* frauds. The evident assumption is that if one needs anything at all he should go to a physician, obtain a prescription, and take what is thereupon prescribed. This undoubtedly is good advice—for those who are blessed with an abundance of time and money. The fact remains that if there are no useful articles for simple household use upon the market that can be esteemed trustworthy, there ought to be, and it is a serious indictment against the medical profession if they have been unable or unwilling to provide any. A doctor's services are expensive, and the filling of a prescription is an additional expense. For many trivial ailments it ought not to be necessary to go to that expense. This present volume is practically an indictment on behalf of the American Medical Association against a quantity of "cures." So far so good; but not far enough, because that is purely destructive work, pulling down some that is good with much that is questionable and some that is bad. One feels that the American Medical Association would better serve the interests of the public if they themselves put trustworthy articles upon the market for simple uses and state plainly what those uses are. When the Association is ready to do that, a long step forward will have been taken, and the public will be greatly benefited. Until that time comes, it is much to be desired that the law will intervene for the protection of the public against frauds in medicines as in everything else. We cannot resist adding that the frequent comparisons between the retail price and the actual cost of concocting various preparations of this sort, do not altogether reflect credit upon the compilers of the volume. The cost of publicity is, of course, a large factor that must be considered in placing upon the market any article that can only be sold by means of abundant advertising; and in case of the worst discrepancies between the cost and the retail price, the purchaser still effects some considerable saving as compared with the cost of visiting a physician, receiving a prescription, and then paying the druggist for putting it up. On the whole, while we should greatly welcome a careful and impartial examination of remedies upon the market with a warning against the use of those that are palpably fraudulent or even dangerous, and a recommendation of those that are useful, we cannot say that we have it in this volume. [American Medical Association, Chicago.]

SCOTT NEARING'S *Social Adjustment* is a stimulating book designed to lead its readers "away from outgrown (social) creeds to a vision of social coöperation and adjustment." The author believes that through the promulgation of the new view of "the universality of human capacity, the remediability of maladjustment and the advantages of universalized opportunity, that maladjustment will eventually be eliminated and adjustment secured." These are big words and are not a fair sample of Dr. Nearing's style, for he has an easy, simple way of making his points. This volume is not to be read as an authority, for it is not carefully enough written for that matter, but it will arouse thought and interest. It is one of the American Social Progress Series published by the Macmillan Company (\$1.50).

C. R. W.

TO SOCIAL WORKERS:—"That is to say, to every man or woman who, in any relation of life, professional, industrial, political, educational, or domestic; whether on salary or as a volunteer; whether on his own individual account or as a part of an organized movement, is working consciously, according to his light intelligently, and according to his strength persistently, for the promotion of the common welfare—the common welfare as distinct from that of a party or a class or a sect or a business interest or a particular institution or a family or an individual." Thus Dr. Edward T. Devine begins his stimulating volume, *The Spirit of Social Work*, which is well worthy of general attention. (Charities Pub. Com.) C. R. W.

DEPARTMENT OF SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana

THE ideal Sunday school situation is that in which there is a well organized and well taught school in reach of every child of every community. So far as our Church schools are concerned, this is very far from being the case. There are few communities where it could be said with any truth, if the smaller country towns are excepted. The result is either that the children of our own people do not go to Sunday school, or go but irregularly, or go to a sectarian school, where they do not learn the Church's teachings.

The effect of this situation is not hard to picture. In fact no priest with any experience needs to look beyond that experience. The Church children are lamentably untaught in the fundamental truths of the Gospel. It is this that makes necessary, as was said in these columns, the detailed Confirmation instruction. The Sunday school loses its missionary value. That is to say it fails to give our own children the message of our Lord and to win them to loving service of Jesus Christ. To a still greater degree it fails to win children who are not of Church parentage. For the Sunday school ought to be, as in times past it has been and in some places it now is, a very potent missionary factor in a community. It ought to be winning not only our own but other children to the Catholic Faith and to Catholic practice. The only way this can be done is first to get the children together and then to teach them along definite lines.

TWO ways suggest themselves, both of them of practical worth. The one is to establish small schools within each district of a community. There are difficulties and disadvantages about this. One difficulty will be time. There are not available hours on Sunday when a parish priest can be superintending several Sunday schools. But is this a real difficulty as put in this way? Is there any need for the rector or missionary to be the actual superintendent? Can he not be a sort of supervisor of religious education in several schools?

You say this involves a further difficulty of teachers. Grant it. But does not the cure for that lie in waking up the men and women of our parishes to the need for aggressive work of the most pronounced character, if we are to carry out what the Lord Himself has laid upon us? It involves work. What of that? Is our Christianity to be lived on "flowery beds of ease?" Are we to confess that our people are so indifferent to what can be done that they will not rise to the opportunity when it is afforded them?

BUT THERE is another method that is in some ways better. In St. George's mission, Indianapolis, the difficulty of reaching the children of a large poor district and of expecting them to come to the church on Sunday is met by running a stage line for Sunday school scholars. It is simply applying to the Sunday school what is applied constantly to the secular schools. The country schools are being concentrated into large central buildings, and school authorities are bringing the children together by public conveyance. It costs, you say. Yes, all good things cost; but is not the price worth while? If a private school can "run a 'bus line," whether it be a horse drawn stage or an automobile, to secure attendance of small children for money's sake, cannot the Church spend some money for the gathering together of scattered children to a common center to teach them the Faith of the Ages?

And is not this a better way of doing, where the children of the district are few in number, even if it does cost. Though if we compare the rental and light and heat expenses with the hire of a conveyance we will quickly find that it is cheaper to bring the children to a common center.

There is a still further advantage in such a concentration policy. The experience of secular schools is that more effective

work can be done with a large group of children in a common building, where the supplies are more adequate and where classes are large, than in small, scattered school districts. So in like manner with our smaller Sunday schools, it will prove better to have a large school made up of many classes with a number of children and adequate teaching force. Inspiration of numbers has a decided effect on children as well as on older people. To belong to a school of two hundred children means much more of this sort of inspiration than to belong to a school of forty.

And again it would be possible to work out the question of grades more systematically and with better results, because there would be a larger body of children to grade and naturally a larger body of teachers to teach them. For after all, a school must have teachers, and a large school will attract teachers and develop them at the same time, and by its very inspiration of success will accomplish the long sought solution of the teacher and trained-teacher problem.

HOWEVER LARGE and however successful from a numerical or from an organized standpoint a school may be, it utterly fails in its purpose unless it is teaching the faith and life of the Catholic Church. It is at this point that one of the most serious condemnations can be laid against some of the positions of modern schemes. They are religious in the broadest sense, but not distinctly Christian; or they are Christian in a wide sense but not definitely Catholic. To think that we can lay the foundations of Christian character by means of general teaching about religious duties or truths, to think that the children can be trained to love and serve the Lord Christ by nature stories and folk tales and fairy stories, as a part of their Sunday school instruction, is to build houses on sand. *Peter Rabbit*, for instance, is a most fascinating story. Many a child and many an adult has been delighted with it. It is more than amusing; it is instructive. It inculcates the lesson of obedience and the lesson of the bad effect of disobedience. Possibly children have profited by the teaching in it. But is this, in any sense, Christian teaching? Will they learn through such tales, or similar ones about Rover the dog and Thomas the cat, that God is the great Teacher of obedience, and that it is not to avoid the evil results of chamomile tea or of being put to bed, that they should do that which is right? What is the motive that is to determine future conduct? Is it utilitarianism, or Christianity? Will the boy who has learned in Sunday school the primary rules of duty, but not on the basis taught in Holy Scripture, have the principles of duty instilled into him so that when, in after life, similar problems come up, he can meet them? It is at this point that we need to remember first of all the determination out of bitter experience that led the Apostle to decide simply to preach the Gospel of the Crucified Saviour, even if it were a hateful thing to the Jew, and a foolish thing to the Gentile. And we need to remember the truth that Bishop Brent reminds us of in his recent little book, *The Sixth Sense*, that the child during its earliest years is receiving impressions that play a most important part in determining his "field of consciousness" in after life. The Church is not without experience, and when she bids us bring children to Baptism, and tells their sponsors that these same children are to be brought to hear sermons, she is teaching a way of instruction that impresses the subconscious self long before it makes any definite imprint on the conscious self.

THE SAME necessity lies upon us for older children. And here again one needs to enter a warning. The settings of the story of the chosen people and of the Gospel and Acts are most interesting and valuable, and it is a splendid thing that we are waking to the worth of these as a means for making the Bible stories live and for helping the children to understand that they are stories of actual occurrences in actual places. But again we must remember that these lessons in geography and antiquities do not of themselves serve any distinctly religious purpose. To say as Mr. Littlefield does in the foreword to Dr. Smith's new book on Biblical Geography, that "God's revelation is given to the world in three chapters. The first is the story of the land of Palestine. The second is the history of the men who made the land their home. The third is the message which the seers of Israel gave to the world"—is to err in more ways than one. Surely this lifts the study of a subsidiary and helpful side-light upon sacred things to quite a false position. We grant there is vital unity between the land and

the people who live in it. We grant that the land of Israel played no small part in forming and developing the revelation of God to the world through Israel. But after all, the frame, the setting, in which the gem of the picture is put, is not the essential thing. And to magnify the study of geography in the main department of the Sunday school is to emphasize a minor thing instead of, and sometimes at the cost of, a major. It is an exceedingly easy method of self-expression. But what is the value of knowledge of the geography of Palestine as a separate course of study, unless this be for graduate classes and teacher training work? We must know of the times and the people. We must have historical setting to the truths of God's revelation or we can only partly understand them. So we welcome every new help that is given us to effect this result.

AMONG the latter is this book of Dr. Smith's (*The Students' Illustrated Historical Geography of the Holy Land*, by William Walter Smith, A.M., M.D., with a Foreword by the Rev. Milton S. Littlefield. The Sunday School Times Company, Philadelphia. Price 75 cents). In the compass of sixty-five pages, Dr. Smith has reviewed for us the important features of the Holy Land, correlating the chief events that are connected with each. The book is profusely illustrated, especially with a series of small cuts of the various sites. There is a collection of 35 maps, some of them colored, showing various periods and groups of nations. Many of these are new and distinctly superior to those which are generally available. There is a useful though incomplete bibliography of Biblical Geography, and a capital list of pictures illustrating the sites. One misses in the former such a book as Kent's *Biblical Geography and History*, reviewed in this department last June, and Paton's *Jerusalem in Bible Lands* published by the Chicago University Press, a knowledge of which might have modified some of the statements as to Jerusalem. There are a few annoying misprints, as for instance: p. 3, Alexander for Alexandria; p. 7, "weeks" for "years" in the statement as to St. Paul's imprisonment in Caesarea; and that on p. 10, which puts the feeding of the five thousand on the Horns of Hattin; or that on p. 23, that puts the Brook Cherith on the eastern slope of the Mt. of Olives and makes Kidron pass Bethlehem. But apart from such slips, which will no doubt be corrected in a later edition, the volume serves a useful purpose as setting forth in brief compass that larger mass of description and connection that, for instance, Adam Smith gives us in his charming *Historical Geography of the Holy Land*.

A *Child's Guide to the Bible*, by George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass., is an illustrated volume written for children on the origin and story of the Bible. It tells how the Bible came into being both in the Old and New Testaments, and follows the story of the scriptural narrative from beginning to end. It is an excellent example of Dean Hodges' ability to write for the child mind; it is all so simply told and so clearly. But one must dissent sharply from the point of view. This is distinctly "modern," based upon somewhat questionable results of modern criticism. To such an extent does Dean Hodges carry this that he speaks of sixty-seven books instead of sixty-six, telling us later that in Isaiah we have two books bound up in one. In the New Testament he rejects the Matthean authorship of the first Gospel; regards St. John as connected with the Fourth Gospel as St. Matthew is with the first, saying that "the heart of the Fourth Gospel is John's remembrance of the private teaching of Jesus"; and looks on the Pastoral Epistles as similarly related to St. Paul, though not his own composition. Surely our children, at least, might be excused from such speculations, be they founded or unfounded. The statement as to the Person of Christ on page 231 as compared with that on page 236 is surely not the Church's teaching of the Incarnation. To imply that St. John believed in Christ as the Son of God but that the earlier Gospels set Him before us as able to save men "because God was in Him and His words were the very truth of God," is to draw a distinction between the teaching of the Gospels that does not exist in fact, and implies that the Deity of our Lord was not clearly seen by the writers of the earlier Gospels. The story of the birth and childhood of Jesus is silent as to the Virgin Birth. The Voice at the Baptism is interpreted as telling Jesus of His Mission as Saviour of the people. The Temptations are allegorized out of all semblance with the Gospel records. We are carried back to the days of opening faith so far as to miss the sharp lines on which that faith was to grow. We are told that the disciples "came to see that in Him God Himself had visited them, and taught them, and lived amongst them. They began to see that the life and death of Jesus had been a revelation of the love and will of God." We cannot but regret that a book intended as a guide for children should be so faulty in its presentations of the fundamental truth of our Blessed Lord. [Baker & Taylor Co.]

LIVE AS ON A MOUNTAIN. For it makes no difference whether a man lives here or there, if he lives everywhere in the world as in a civil community. Let men see, let them know, a real man who lives as he was meant to live.—*Marcus Aurelius*.

A LENTEN PRAYER

My few short years have evil been,
For my misdeeds have made them so;
Life's scroll is writ without, within,
With lamentation, mourning, woe:
That record I cannot efface,
Nor purge my own iniquity,
I can but sue Thee, Lord, for grace,
And leave the guilty past with Thee.

The ill that I have wrought before
A root of bitterness remains;
By weakness I am hindered sore,
Am let by habit's hampering chains;
Save Thee, there is no helper nigh
To give me strength and liberty;
Regard, I pray, my suppliant cry,
I bring my present, Lord, to Thee.

Before me lies a path unknown,
Where fearful evil may betide;
With hidden snares it is bestrewn,
Fell foemen lurk on either side:
My steps unled will surely stray,
Mere weakness my own strength will be;
Be Thou alone my Guard and Stay;
I trust my future, Lord, to Thee.

At that path's end a river roars
Through dreadful darkness, deep and wide;
O'er all its banks the current pours,
Yet must I ford the brimming tide:
Lord, though my flesh and spirit quail
When all its waves go over me,
Do not forsake me then nor fail,
But bring me through the flood to Thee.
Brownwood, Texas. (THE REV.) JNO. POWER.

IN BEHALF OF OTHERS

By C. H. WETHERBE

A GREAT deal of Christian service is rendered in behalf of those who are not aware that they are the subjects of it. Many a Christian is in the habit of thanking God for what He has done for a certain relative or friend, and of which the latter knows nothing. A Christian has prayed for the recovery of a seriously sick one, living at a distance, it may be. The prayer has been answered, and then the praying one gives thanks to God in behalf of the healed one; and the thanksgiving has been continuous. It may be that the cured one has not rendered any thanks to God for the blessing received; nevertheless, God is repeatedly and joyfully thanked by the one who asked Him to grant the blessing. Of course, this fact does not excuse the benefited one from his duty to render thanks and praise to God for His gracious favor; and yet it is a happy thought that God does receive thanks for what He has done for one who is not thankful, or at least does not express thanks to Him. And even in instances in which the one who has been especially favored by God, in answer to another one's prayers, does thank Him for it, there is added to it the thanksgiving of the praying one. In such cases, there is a double thanksgiving.

St. Paul was constantly in the habit of thanking God in behalf of others. He was one of the most thankful men that ever lived. Not only was he intensely thankful for all that God had done for him, and was doing for him, but he was fervently thankful for all that God had done and was doing for many others. In his second letter to the Thessalonian Christians, he wrote: "We are bound to give thanks to God always for you, brethren, even as it is meet." His telling them that he was thankful to God in their behalf, ought to have led them to be still more thankful to God than they may have been. How could they be thankless, while he was so thankful for them?

Then, too, one may exercise effectual faith in behalf of others. It is recorded in the Bible that Christ performed great cures on certain ones, because of the faith of other ones. If the diseased ones did not have enough faith on their own behalf, there were others who did have the necessary faith for them. It is our privilege so to believe for others, that they will receive great benefits through our faith in their behalf.

THE TRUE wealth of a Church consists in her sanctified minds, her pious hearts, her liberal hands, her fervent love, her strong faith, her unbroken harmony, her consistent lives and her abundant works of mercy.—*Selected*.

Church Kalendar



Mar. 1—Friday. Ember Day. Fast.
 " 2—Saturday. Ember Day. Fast.
 " 3—Second Sunday in Lent.
 " 10—Third Sunday in Lent.
 " 17—Fourth Sunday (Mid-Lent) in Lent.
 " 24—Fifth Sunday (Passion) in Lent.
 " 25—Monday. Annunciation B. V. M.
 " 31—Sixth Sunday (Palm) in Lent.

CALENDAR OF COMING EVENTS

Mar. 25—Consecration of the Rev. H. St. George Tucker, Bishop-elect of Kyoto, Kyoto, Japan.
 Apr. 11—Special Session of the House of Bishops, New York City.
 " 16-19—Church Congress, St. Louis, Mo.
 " 24—Arizona District Convocation, Tucson.
 " 24—Louisiana Dioc. Council, New Orleans.
 " 24—Massachusetts Dioc. Conv., Boston.
 May 1—Alabama Dioc. Council, Birmingham.
 " 1—New Mexico Dist. Convocation, Silver City.
 " 1—Western Massachusetts Dioc. Conv., Great Barrington.
 " 7—New Jersey Dioc. Conv., Mount Holly.
 " 7—Pennsylvania Dioc. Conv., Philadelphia.
 " 7—South Carolina Dioc. Conv., Beaufort.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

The Rev. A. R. Hoare of Point Hope.

CHINA.

HANKOW:

Miss Elizabeth P. Barber of Anking.
 Deaconess Edith Hart of Hankow.
 Rev. and Mrs. C. F. Lindstrom of Kiukiang.
 Rev. S. Harrington Little of Hankow.
 Rev. Dudley Tyng of Wuchang.
 Miss M. E. Wood of Wuchang.

JAPAN.

KYOTO:

Rev. K. Hayakawa of Osaka.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

THE PHILIPPINES.

Mrs. Anne Hargreaves of Baguio.

SPOKANE.

Rt. Rev. L. H. Wells, D.D.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

VIRGINIA.

Rev. G. P. Mayo (Mountain Work).

Personal Mention

THE REV. ROBERT BLICKENSERFER has resigned the rectorship of St. David's Church, Scranton, Pa. (diocese of Bethlehem), and has entered upon work as a member of the clerical staff of St. Agnes' Chapel of Trinity Parish, New York City.

THE REV. ROBERT E. CAMPBELL, D.D., formerly of Hamlet Mission, N. C., is now rector of St. Andrew's Church, Jacksonville, Fla., where he should be addressed.

THE address of the Rev. C. W. DU BOIS, priest-in-charge of St. John's Church, Centralia, and Dean of Chehalis, in the diocese of Olympia, is changed from 108 S. Rock street, to 519 South Tower Avenue, Centralia, Wash.

THE Rev. HERBERT C. DANA, rector of St. Mary's Church, East Providence, R. I., has been elected by the Standing Committee of the diocese as Secretary of the Rhode Island Episcopal Convention to fill the unexpired term of the late Rev. Samuel H. Webb.

THE Rev. EDGAR F. GEE, rector of St. John's Church, Oakland, Cal., has changed his address from 663 8th street, to 5694 Keith Avenue, Oakland.

THE Rev. OTIS E. GRAY, rector of St. Luke's Church, Vancouver, Wash., will assume the rectorship of Trinity Church, Atchinson, Kansas, the last of March.

THE Rev. SAMUEL HODGKISS, formerly rector of Trinity Church, Whitinsville, Mass. (diocese of Western Massachusetts), is now in charge of the Chapel of the Good Shepherd, West Fitchburg, Mass. This chapel is connected with Christ Church, Fitchburg.

THE Rev. SAMUEL NEAL KENT, rector of St. John's Church, Arlington, Mass., who was recently operated upon for appendicitis in a Boston Hospital, is rapidly recovering, and expects to resume his duties by Easter.

THE Rev. HARVEY ARTHUR LOLLIS, formerly of Mincola, N. Y., has accepted a call to Trinity Church, Steelton, Pa. (diocese of Harrisburg).

THE Rev. GEORGE LONG, chaplain of Jubilee College, Oak Hill, Ill., has been appointed headmaster of the school to succeed Mr. C. M. Abbott, who recently resigned.

THE Rev. G. S. A. MOORE has removed from Elizabeth, N. J., and for the present his address will be 199 Carroll street, Brooklyn, N. Y.

THE Rev. CHARLES W. NAUMANN, rector of St. James' Church, Lafayette Avenue and St. James Place, Brooklyn, N. Y., has tendered his resignation, to take effect Easter Monday, April 8th, after five years service in the parish.

THE Rev. LAURENCE A. C. PITCAITHLEY of Trinity Church, Trinidad, Colo., has accepted a call to duty in connection with the Cathedral at Topeka, Kansas, of which he will shortly become one of the canons.

THE Rev. HARRY CLARKE PLUM has accepted the principalship of St. Faith's School, Saratoga Springs, N. Y., and has tendered his resignation as rector of St. Luke's Church, Mechanicville, and St. John's Church, Stillwater (diocese of Albany), to take effect on August 1st.

THE Rev. JOHN V. PLUNKETT of Kansas City, Mo., has accepted a call to become rector of Trinity Church, Independence, Mo.

THE Rev. WILLIAM M. PURCE, rector of St. James' Church, McLeansboro, Ill. (diocese of Springfield), will take charge of Trinity Church, Three Rivers, Mich. (diocese of Western Michigan), after Easter.

THE Rev. A. F. RANDALL, after a rectorship of five years at the Church of the Epiphany, Independence, Kans., has accepted a call to become rector of Holy Trinity Church, Spokane, Wash., where he enters upon his duties on March 17th. Address at 1832 Dean Avenue, Spokane, Wash.

THE Rev. JOHN RIGG, rector of Immanuel Church, New Castle, Del., has accepted a call to Christ Church, Riverton, N. J., and will enter upon his new duties as rector of that parish on May 1st.

CAUTION

ARNOLD.—Caution is suggested in connection with WALTER A. ARNOLD, who claims to be a communicant of Christ Church Cathedral, Lexington, Ky., and presents a letter from the Y. M. C. A. in that city. Information may be obtained from Rev. H. W. Schneiwind, rector of St. Bartholomew's Church, 3020 Lake View Avenue, Chicago.

BORN

HIRST.—On March 8th, 1912, a daughter, VIRGINIA MARGARET, to the Rev. and Mrs. George Hirst, Chippewa Falls, Wis.

DIED

BERT.—Of your charity pray for the soul of BENJAMIN BERT, who departed this life, March 7th, 1912, at his late home in Greencastle, Pa., in his 73rd year.

"Having a desire to depart, and to be with Christ, which is far better." Phil. 1:23.

CHAMBERS.—On March 2nd at St. Andrew's rectory, Vernon, Iowa, the dearly beloved second son of the Rev. George R. and Ellen H. Chambers, in the 19th year of his age. The funeral took place on Monday, March 4th. The Holy Communion was celebrated at 10 A. M. by the Rev. Thomas Horton, rector of Grace Church, Boone, Iowa (uncle of deceased). The burial service in St. Andrew's Church was choral. The opening sentences were taken by the Rev. Thomas Casady of St. Mark's, Des Moines, the lesson by the Rev. Thomas Horton, and the address was made by Dean Jones of Burlington, Iowa. The interment was in Charlton cemetery. The service at the grave was read by the Rev. Thomas Casady, the committal by the Rev. Thomas Horton, and the benediction by Dean Jones. Requiescat in pace.

RONALDSON.—At his residence, 4017 Locust St., Philadelphia, on February 20th, CHARLES E. RONALDSON, son of the late Archibald and Ellen J. Ronaldson. Funeral services on Friday, at 2:30 P. M., at St. Mary's Church, Locust street, below 40th street. Interment at Woodlands cemetery.

STERLING.—At Morris, N. Y., on Saturday, March 2nd, the Rev. GEORGE HENRY STERLING, aged 69.

MEMORIALS

REV. GEORGE CHAPMAN GRISWOLD:
 SARAH C. GRISWOLD

THE Rev. GEORGE CHAPMAN GRISWOLD, D.D., a faithful and distinguished priest of the Church, died at his home in Guilford, Conn., on the 27th day of February, 1912, and his beloved wife, SARAH C. GRISWOLD, died on the day following.

It seemed a blessed fate that they, who had been so tenderly and devotedly united through forty years of wedlock in this world, should pass, as it were together, into the higher and better life.

RETREATS

ST. BARNABAS' HOSPITAL, NEWARK, N.

A day of retreat for Associates of St. Margaret's and other women will be held in St. Barnabas' Hospital on Saturday, March 30th. Conductor, the Rev. A. W. Jenks. Apply to the SISTER-IN-CHARGE, St. Barnabas' Hospital, Newark, N. J.

HOLY CROSS MISSION, NEW YORK

A day's Retreat for women will be given in Lent at Holy Cross Mission, Avenue C and Fourth Street, New York City, on Saturday, March 30th. Conductor, the Rev. Father Officer, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth street, New York City.

SISTERS OF THE HOLY NATIVITY, NEW YORK

A LENTEN RETREAT FOR WOMEN will be given on Friday, March 15th, at the Mission House of St. Mary the Virgin, 133 West Forty-sixth street, New York City, the Rev. A. W. Jenks, Conductor. Apply to the SISTERS OF THE HOLY NATIVITY.

PAROCHIAL MISSION

Parochial Mission at St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, from March 29th to Easter Day, given by the Fathers of the Order of the Resurrection, of England. Preaching every night at 8 o'clock, and at 11 A. M. and 4 P. M. on Sundays. A Retreat for women will be held on Friday, March 29th. Applications should be made to the Mother Superior, Holy Name Convent, 419 Clinton street. Rally for men on March 29th at 8 P. M. Father Seyzinger will preach the Three Hours on Good Friday.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS WANTED—CLERICAL.

PRIEST, English Orders, in good standing, evangelical in doctrine and practice, extempore preacher, Keswick sympathies, of extensive experience, would accept agreeable post. Salary \$1,500 to \$2,500. Address "L. L.," care LIVING CHURCH, Milwaukee, Wis.

A NEW YORK clergyman, free of duty at present, wishes to take charge of a parish during the summer. Address "CLERICUS," 830 Third avenue, New York City.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED.—A Churchwoman not over 45 years of age, for assistant principal in a girls' school. Must have executive ability. Position must be filled by April 15th. Address, PRINCIPAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

ELDERLY, refined, Christian woman, speaks Spanish fluently; experienced nurse; travelled extensively; seeks position as amanuensis, companion. Obliging; happy disposition. Will sew, or any position of trust. Address "N. Y.," care LIVING CHURCH, 416 Lafayette Street, New York City.

TUTORING. Catholic Churchman, student at General Theological Seminary, experienced in tutoring, desires position. May to October, or longer. B. A., Yale. Satisfactory references. Address, Box 90, General Theological Seminary, Chelsea Square, New York City.

ORGANIST AND CHOIRMASTER. experienced, wishes church where voice culture will be appreciated, boys or mixed. Brooklyn preferred. Address, "LIVING CHURCH," 416 Lafayette Street, New York City.

CHURCHWOMAN. cultured, musical, understanding French, desires position as useful companion, city or country. Best references. Address, Miss Dixon, 304 West 14th St., New York City.

DEACONESS, experienced in parish work, desires position in the East. Address Deaconess, LIVING CHURCH, Milwaukee.

STENOGRAPHIC position in Church work. Address "Z," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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GO TO EUROPE AT OUR EXPENSE.—A few tours to organizers of small parties. Write to-day for plan and programmes. Highest references. Extensive travel. Holy Land Tours. Rev. GEORGE F. NASON, Box L, Wilmington, Delaware.

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APPEALS

A MISSIONARY, not now in active service for good reasons, needs to preserve a small income by payment of \$250. Will any one with means sufficient contribute to this fund. Best of references in the Church. Address "X. Y. Z," care LIVING CHURCH, Milwaukee, Wis.

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GEORGE GORDON KING, Treasurer.

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PENSION AND RELIEF OF DISABLED CLERGY, WIDOWS, AND ORPHANS

A LIVING ISSUE—A PERSONAL APPEAL—HAVE YOU CONTRIBUTED?

To help piece out the living of nearly 600 sick, disabled, old clergymen; their widows and orphans, at the present moment, under the grants, and therefore obligations of the Trustees, and therefore the OBLIGATION OF THE WHOLE CHURCH, because the Trustees are the Church's agents; requires about \$30,000 per quarter. Divided up, this amount is indeed too small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

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67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief. It is the only national, official, incorporated society.

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Let every Church and all Churchmen contribute what they can regularly, annually, and the work can be carried on generously and without fear.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, Treasurer,
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, REV. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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The above sold at the rate of \$1.00 per hundred.

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EASTER LETTER

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BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THE UNIVERSITY OF CHICAGO PRESS. Chicago.

Scientific Management in the Churches. By Shailer Mathews. Dean of the Divinity School of the University of Chicago. Price, 50 cents net.

EDWIN S. GORHAM. New York.

Oxford Church Text Books. *The Athanasian Creed.* By the Rev. A. E. Burn, D.D., vicar of Halifax; prebendary of Lichfield and examining chaplain to the Bishop of Lichfield. Author of *The Apostles' Creed*, and *The Nicene Creed.* (Oxford Church Text Books.)

LONGMANS, GREEN & CO. New York.

An Introduction to the Synoptic Problem. By the Rev. Eric Rede Buckley, M.A., vicar of Burley-in-Wharfedale, Proctor in Convocation. Price, \$1.40 net.

To the Army of God. Being the Story of the Church During the First Six Centuries. Written for Children. By S. B. Macy, author of *In the Beginning*, etc. With colored Frontispiece from Drawing by Henry J. Ford; nineteen Illustrations from Photographs; Line Drawings by Miss Agnes A. Hilton, and a Map. Price, \$1.25 net.

The Saints' Appeal. Sermons preached in St. Paul's Cathedral. By the Rev. S. A. Alexander, M.A., canon and treasurer of St. Paul's.

The Sacrament of Repentance. A Devotional and Practical Commentary on the Fifty-First Psalm. By the Ven. James H. F. Pelle, Archdeacon of Warwick. Price, 90 cents net.

Calls to Service. Being Sermons and Addresses Delivered in the Diocese of London. By Frederic Edward Ridgeway, D.D., Bishop of Salisbury. Price, \$1.60 net.

PAMPHLETS

A Moral Citadel. A Sketch of the Lake Mohonk Conference. By Isabel C. Barrows. *The Missionary Leaflet.* *The Good Fight Series.* No. 4.

Bulletin of the University of the South. Catalogue 1911-1912. Announcements 1912-1913.

Catalogue of the Officers, Students and Alumni of the Theological Seminary of the Protestant Episcopal Church in Virginia. 1911-1912. Issued February, 1912, the Eighty-ninth Year.

THE CHURCH AT WORK

FIRE AT HOLMES HALL, TOPEKA, KANSAS

HOLMES HALL, one of the two large stone buildings of the College of the Sisters of Bethany, Topeka, Kansas, caught fire in some unaccountable manner last week. It is the home of the little girls' school. One of the children, the first to discover it, called lustily "Fire!" at the top of her voice, and mentioning her own name, added "is going down the fire-escape." Teachers and girls and servants all escaped, most of them in night-clothes before the fire engines appeared. Though they had to walk in bare feet a quarter of a block to Wolf Hall, none were harmed even by a slight cold. The damage to the Girls' School will not exceed \$2,000.

LEGACIES AND BEQUESTS

THE DIOCESE of Massachusetts was remembered in the will of former Mayor Edward L. Davis of Worcester, who was a prominent figure in the Western Massachusetts diocese, who died early in the month. He left \$2,000 to the Episcopal Theological School at Cambridge, the Convalescents' Home for Children \$1,000, and the Rev. Dr. George Hodges, dean of the Episcopal Theological School, \$300. In his own diocese he left All Saints' Church, of which he was a warden, \$2,000, St. Luke's Church \$500, and Bishop Thomas F. Davies, who was a close friend of his, \$5,000.

HOBART COLLEGE will receive \$10,000 under the will of Mrs. Mary Wells May

Vought, who died in Florence, Italy, December 23, 1911, while traveling with her husband, Grandin Tracy Vought. The will was filed for probate in the county court of Arapahoe county, in Denver, Colo., on Saturday, March 2nd. Mrs. Vought was a sister of Harry May, a student of Hobart College, of the class of 1897, who with Arthur Cleveland Cox, grandson of Bishop Cox, was drowned in Seneca Lake in 1895, and the bodies never recovered.

THE AUTHORITIES of Mt. Calvary Church, Baltimore, Md., recently received from the estate of the late Margaret Carroll a bequest of \$2,143.36, an amount considerably smaller than she originally intended the church to have. This is to be divided among St. Mary's and St. Katharine's chapels and St. Mary's Home. It is planned to use some of the money which is to come to St. Katharine's chapel for a new pulpit, which will be a memorial of the donor.

ST. MICHAEL'S CHURCH at Marblehead, Mass., comes into possession of \$3,000 through the will of George F. Merritt, who died recently in Boston.

CHURCH PAPER FOR THE BLIND

A MOVEMENT is under way to establish a monthly Church paper for the blind. It is to be called *Voice of the Church*, and an appeal has been made for \$1,000, as initial capital. It will be under the editorship of Mr. J. Edward Beale, Bealeton, Virginia, who

will receive subscriptions, while contributions to the Endowment Fund may be sent to the Rev. David Campbell Mayers, Casanova, Virginia. An organ of this sort would no doubt be of great value to those who are shut out from the possibility of reading Churchly literature in the normal manner, by reason of their affliction.

QUIET DAY AND MISSION AT ST. PAUL'S, BROOKLYN, N. Y.

FATHER HUGHSON, O.H.C., visited St. Paul's parish, Brooklyn, N. Y., on Monday, March 4th. While there he called a meeting of Brooklyn's representative Churchwomen, and some forty attended a most interesting and stirring lecture on his work for the poor whites in St. Andrew's School and mountain mission work near Sewanee, Tennessee. A large branch of mission workers was formed before Father Hughson departed, and a permanent interest in this important sphere of the Church's missionary activities was assured. St. Paul's parish has been built up on a purely missionary spirit. The desire of all its members seems to be to make restitution for the many years of apathy the Church has displayed toward its missionary duties.

The Woman's Auxiliary of the diocese will assemble at St. Paul's on March 29th for its annual Quiet Day. This will constitute the beginning of a ten days' mission to be preached by the Resurrection Fathers in

this parish. As Palm Sunday will occur in the midst of the mission there will be services of special beauty and interest on that day. Among the ceremonies will be a procession modelled after those that have long been popular in France. The principal service and sermon by the Fathers will occur at 10:30 A. M. on that day.

ENDOWMENT SOUGHT FOR CHURCH COLLEGE

BISHOP GARRETT is seeking to raise an endowment of a half million dollars for St. Mary's College, Dallas, Texas, in celebration of the 25th anniversary of its foundation. The property of the college is shown in the accompanying illustration. The group of buildings includes six separate structures as follows: St. Mary's Hall, in which is located the drawing-room, library, office, study hall for resident students, dormitories, dining-room, etc.; Graff Hall, which is devoted to the Schools of Music and Art; Hartshorne Memorial Hall, in which are the class-rooms and an assembly hall for the non-resident pupils; the Mary Adams Bulkley Dormitory; Sarah Neilson Infirmary; and St. Mary's Chapel. The group is located

friend—gentle, wise, and true. Faithful Priest—Godly Bishop. This tablet is the tribute of a grateful parish." The other tablet given by Mrs. Henry Clarke and daughter, is in memory of Dr. Huntington. Its design is similar to the other memorial. On each side appears an angel; an ecclesiastical seal, the Latin Cross surrounded by the *Vesica Piscis* is placed at the top. The inscription reads: "In Memory of the Reverend William Reed Huntington, D.D., LL.D., Born September 20, 1838. Died July 26, 1909. Beloved Rector of All Saints' Parish, 1862-1883. Champion of Church Unity. Leader of Revision of the Book of Common Prayer. A great Presbyter of the Church—Pastor—Preacher—Statesman—Poet. In his Rectorship this church was built."

A VERY BEAUTIFUL memorial window was blessed on Ash Wednesday in the Church of St. Mary Magdalene, Fayetteville, Tenn. It is in memory of Ruth and Cyrus Northrop, given by their sons, the Rev. J. M. Northrop, rector of this church, and William Northrop. It was blessed at the early celebration. The window is exquisite in coloring and design. The subject is Ruth and Boaz. Ruth has been gleaned in the field of him in whose sight she would find grace. Boaz with all

IN THE PRESENCE of the parishioners of All Saints' Church, Ashmont, the ground was broken on Sunday, March 3rd, for the new rectory, which is to form a part of the church fabric, and which was made possible through the generosity of Mrs. Mary Lothrop Peabody, who during her life was a benefactor of the parish, which largely is a memorial to members of her family. The exercises followed the morning service. In the procession which moved over to the lot were the rector, the Rev. Simon Blinn Blunt, and his assistants, the Rev. A. Geo. E. Jenner and the Rev. Winthrop Peabody. There was a hymn sung, scriptural reading, and then the rector dug the first spadeful of earth.

Preparation for the work on the rectory had been completed for some months, but owing to litigation the money was held up. The provisions of the codicil, relating to the gift, having been straightened out some weeks ago, the rector employed the services of an architect, and went ahead with the plans.

THE MISSION at Kaimuki, Hawaii, under the direction of the Rev. F. A. Saylor, has been the recipient of a most excellent gift from the C. B. S., a beautiful solid silver chalice and paten, which were received on



ST. MARY'S COLLEGE, DALLAS, TEXAS.

in a suburb of Dallas on a site of 20 acres, and the investment represents about a quarter of a million dollars. The Bishop now feels the necessity for placing the work upon a more permanent foundation by raising an endowment as stated, and he wisely appeals to the whole Church for assistance toward that end.

BISHOP OF KANSAS RETURNS HOME

BISHOP MILLSPAUGH is again at home after nearly two months in Christ Hospital, Topeka, but is still under his physician's care and makes no visitations as yet. The Bishops of Oklahoma, Salina, and Eastern Oklahoma will kindly assist him in his spring visitations.

MEMORIALS AND OTHER GIFTS

AT ALL SAINTS' CHURCH, Worcester, Mass. (the Rev. Charles L. Short, minister-in-charge), two memorial tablets to former rectors have been placed in position, one to the late Bishop Vinton, the other to the late Dr. Huntington. Both were designed by Cram, Goodhue & Ferguson of Boston. The material is Caen stone and the style French Gothic of the fourteenth century. The tablet in memory of Bishop Vinton was given by the parish. The lines are severely plain; three angels are placed at the top, then appears the seal of the diocese of Western Massachusetts; and beneath is the inscription in Old English: "In Memory of the Right Reverend Alexander Hamilton Vinton, D.D., LL.D. Born March 30, 1852. Died January 18, 1911. Rector of All Saints' Church, 1884-1902. First Bishop of Western Massachusetts, 1902-1911. A rare scholar—a tender

gentleness finds her and bids her abide fast. The two figures are seen in the immediate foreground, with the field and its busy workers in the back; over the green hills in the distance is seen the city. The coloring of the entire window is deep and rich in reds, blues, and the golden yellows of the grain in the field. A scroll entirely across the window bears the inscription: "To the glory of God and in loving memory of Cyrus and Ruth Northrop." It is placed high above the reredos, and adds greatly to the furnishings of the sanctuary. It is a beautiful tribute to a saintly father and mother. The work was done in the Gorham studios.

THE DIOCESE of South Carolina has received as a gift from Ex-Senator George F. Edmunds, a former winter resident of Aiken, S. C., his beautiful residence in that city, to be used for any purpose for which the diocese may see fit. The property occupies a half of a city block in a desirable part of the city and is valued at \$20,000. The house has been closed for some time as Senator Edmunds has of late years spent the winter in his California home. A meeting of the trustees of the diocese was held at Columbia on February 24th, at which time the letters of presentation from Senator Edmunds were read, the gift being made without the attachment of any conditions or restrictions. Resolutions were passed thanking Senator Edmunds for his gift. The use of the property was discussed and many seemed in favor of using it to establish a diocesan school for women. The property is located on one of the highest parts of the city and the addition of one or more buildings, would make a splendid place for an institution of higher learning.

February 27th, and used for the first time at the mission on Sunday, March 3rd.

NEW DIOCESAN CHURCH CLUB ORGANIZED

THE DIOCESE of Western Massachusetts now has a Church Club. This Club was recently organized in Springfield, and its constitution provides that all laymen over 21 years of age, who are members of some parish within the diocese shall be eligible to membership. The organization differs from that of most other Church Clubs in that there are to be three "divisions" known as the Berkshire, Connecticut Valley, and Worcester Districts. Each division is under the obligation of holding an annual meeting to be followed by a banquet.

BERKELEY DIVINITY SCHOOL NOTES

AT A MEETING of the missionary society of the school in the dean's house, on the evening of March 5th, an address was made by Professor Charles Sears Baldwin, formerly of Yale, now of Columbia University. On Wednesday at the 5:30 o'clock service the preacher was the Rt. Rev. Edwin S. Lines, Bishop of Newark, a graduate of Berkeley in the class of 1874.

A FINE photographic portrait of the Rev. Dr. William H. Vibbert of the class of 1862, professor of Hebrew from 1862 to 1873, has been presented to the library. It bears an inscription in Hebrew from Dr. Vibbert's pen based on Samuel 7:29, which may be translated: "And now, O Lord God, vouchsafe to bless the house of Berkeley, that it may continue before Thee forever."

THE REV. DR. WILLIAM WELLES HOLLEY,

a graduate in the class of 1863, of Hackensack, N. J., has presented to the library a large file of the *Church Eclectic*, with other publications.

DR. WILBUR MARSHALL URBAN, Professor of Philosophy in Trinity College, will give a course of four lectures on "The Approach to Religion," as follows: Tuesday, March 12th, "The Rending of the Veil: Religion and Psychology." Wednesday, March 13th, "The Heavenly Jerusalem: Religion and Sociology." Tuesday, March 19th, "Holiness and the Beauty of Holiness: Religion and Ethics." Wednesday, March 20th, "Values and Realities: Religion and Metaphysics."

BISHOP OF MARQUETTE TO RESUME DIOCESAN WORK

BISHOP WILLIAMS will return from Washington, D. C., shortly after the meeting of the House of Bishops, and will resume his work in the diocese after an absence of fifteen months on account of ill health. He is reported to have regained completely his former strength and vigor, and will on his return in April at once make his visitations throughout the diocese.

CARING FOR SETTLERS IN SOUTHERN CALIFORNIA

AS NEVER BEFORE, a strong tide of immigration is setting in towards California, which is indeed the "Land of Opportunity." Great development and growth are manifest, particularly in the two southernmost counties of San Diego and Imperial. Embracing territory equal in extent to that of the state of Massachusetts, with climate, fertility of soil, and variety of resources unsurpassed by any other section of the state, they offer great attractions and opportunities for home seekers.

Bishop Johnson is making every attempt to provide in advance for these home seekers in a spiritual manner and also to assist them in giving information concerning the opportunity for home building in that section. Planning for the possible concentration of Church people at such points as would be congenial to them, he has appointed the Rev. D. Wellesley Wise, a devoted and efficient priest of the Church, as General Missionary of the San Diego Convocation, which comprises the entire field before referred to. Mr. Wise has for some time been residing in and traveling over that section, and enjoys exceptional opportunities for giving first-hand, accurate, and reliable information, which should prove invaluable to those desiring to avail themselves of the same for their guidance in seeking a home and opportunity in this favored region.

Inquiries addressed to him at San Diego, California, accompanied by stamped and addressed envelope for reply, will be gladly answered by him, and interested inquirers may be assured of thus obtaining worthy information and advice.

NEW PARISH HOUSE AT CHEYENNE, WYOMING

THE NEW parish house of St. Mark's Church, Cheyenne, Wyo. (the Rev. George Davidson, rector), was opened last month to the general public and will supply a long felt social need. As there is no Y. M. C. A. in the city, the rector intends to use the parish house for the general good of the community along Y. M. C. A. lines, but on a broader and more liberal principle.

The building is constructed at a cost of \$25,000, and is the only parish house of its magnitude in the district. It is constructed of lava rock to harmonize with the church, and built along ecclesiastical lines of architecture. There are pool and billiard rooms,

reading and lounging rooms, gymnasium and shower baths, and a completely fitted kitchen on the first floor. On the second floor are the guild rooms, choir rooms, Sunday school rooms, club rooms, auditorium and stage with a dressing room on either side; and a small gallery.

The social conditions that the church in Cheyenne must meet are rather unusual. It not only has the social need of the town itself to meet, but also that of the railroad men (large shops of the Union Pacific are located here), and that of the 4,000 soldiers stationed at Fort Russell. The parish house is an attempt on the part of St. Mark's people to supply a substitute for the saloon and to afford a clean recreation hall for the young. Upon the occasion of the opening, the rector of the parish said in his address:

"St. Mark's parish house is not intended for the needs of the parish alone, but for the soldiers of Fort Russell, the railroad men, the members of the trades unions and

vived by his widow, three daughters, two sons, and fifteen grand-children.

Mr. Harding was a graduate of the Virginia Theological Seminary. He was ordered deacon in 1858 by Bishop Meade, and advanced to the priesthood the following year by Bishop Bowman. His first parish was at Athens, Pa., where he remained from 1858 to 1865. He held other charges at Carbon-dale, Pa., Pelham, N. Y., and from 1875 to 1879 was missionary in Sullivan county, and parts of Columbia and Bradford counties, Pa. His last rectorships were at Paradise, Pa., and in Trenton, N. J. He retired in 1906 and removed to Palmyra, N. J., where he made his home up to the time of his decease.

THE MISSIONERS' LEAGUE

THE REV. W. EVERETT JOHNSON, late of Wausau, Wis., now rector of Christ Church, La Crosse, Wis., and in charge of the work of the Missioners' League, finds that on account of the numerous calls on the League



NEW PARISH HOUSE OF ST. MARK'S CHURCH, CHEYENNE, WYO.

for everyone else in the city. They are all invited to make the parish house their recreation home."

Already an organization of two hundred men has been organized as the Parish House Club, composed of railroad men, soldiers, members of the crafts, and members of all the churches in the city. It is expected within the next month that the membership will reach five hundred, and a gymnasium instructor will be employed to take charge as a Y. M. C. A. secretary. Plans are now under way to organize the boys of the city between twelve and sixteen years, and also the working girls of the city, each, into a club which will have the privileges of the gymnasium on certain nights each week.

ENGLISH CHURCHMEN VISIT AMERICAN UNIVERSITIES

THE REV. FATHER KELLY of the Society of the Sacred Mission in England is expected to arrive in this country this week, and will visit and speak at a number of the universities and seminaries. A week later, the Rev. Neville Talbot, son of the Bishop of Winchester, Eng., will arrive on the same mission, and will be with Father Kelly for a portion of the time. Both will return to England about April 27th.

DEATH OF REV. J. McA. HARDING

THE REV. J. McALPIN HARDING, who has been actively engaged in the ministry of the Church for fifty-three years, died on Wednesday, February 21st, at his home in Palmyra, N. J. He was 83 years of age. He is sur-

for assistance, another missionary must be had, one fitted to conduct successfully parochial missions, and he urges members of the League to present suitable names as candidates for the post.

INDIANAPOLIS BOARD OF MISSIONS PUBLISHES PAPER

THE *Indianapolis Churchman* made its first appearance in February. It is published in Indianapolis, Ind., by the diocesan Board of Missions, and the paper is sent in bulk to each congregation throughout the diocese of Indianapolis for distribution among the families. There is no subscription, as the cost is borne by apportionment among the various parishes. The *Churchman* is an eight-page paper, published monthly, except in July and August. It will contain communications from the Bishop, parish notes, and Woman's Auxiliary items. The Bishop is the editor, assisted by the members of the Board of Missions.

CONSECRATION OF ST. STEPHEN'S, NEW HARMONY, IND.

ON MONDAY, February 26th, Bishop Francis consecrated the new St. Stephen's Church at New Harmony, Ind. (the Rev. E. I. Birchby, vicar). The Bishop was assisted by the Rev. John Boden, rector of St. Paul's Church, Evansville, and the vicar. The Bishop confirmed a class in the evening. The Rev. Mr. Boden was the preacher.

The new church is Gothic in design, being the plan of Mr. Manson Gilbert, architect, of Evansville. The building is constructed of concrete blocks with an asbestos shingle roof. The interior is finished in brick of a

soft grey color, with wainscoting in brick of a darker hue. The cross-beams and ceiling are of oak. The pews are also of oak. Many handsome memorials have been placed in the church, among which are the windows, one of which is in sacred memory of each of the following persons: Anne McClure, Mrs. Margaret Mann, Anne Owen, Eugene F. Owen, the Rev. James Runcie, Constance F. Runcie, Henry F. Fittou, Mary F. Harris, Florence Pritchard, John D. Jones, Sarah Robb, Emma B. Husband. The large window in the east end is in memory of Eloise Mumford Claiborne. The communion rail and litany desk are in memory of Louisa Mumford. The lectern is a memorial to the Rev. James Runcie and wife. The Bible, to be used in the new church, is a gift from Elizabeth Stanhope. The electric light fixtures are of unique and beautiful design, planned especially by the architect, and put in by the members of the Rector's Aid Society. The erection of the new church is the result of several years of labor by the members of the Ladies' Guild, aided by the vestrymen. The citizens of New Harmony and vicinity have responded liberally to the appeals of the Church people, and the new church stands as a substantial proof of the generosity of all concerned.

NEW BUILDING REQUIRED FOR IOLANI SCHOOL, HONOLULU

IOLANI SCHOOL, which has been growing steadily for a few years back, under the leadership of the Rev. A. L. Hall, and now under the Rev. F. A. Saylor, is looking toward a new building. This has become necessary on account of the increased number of boys who want to come as boarders. The past year has seen the school overcrowded. It was the school to which Dr. Sun Yat Sen, the present ruler of China, went, and men in town now taught him his A. B. C.'s when he first came from China. General Armstrong, well known in the Islands and the States, had the building for a home, which is now used as a school. The building is very old, and it is felt that a new one is a necessity.

BISHOP TALBOT CONVALESCING

OWING to the illness of the Bishop of Bethlehem, it has been announced that the Rt. Rev. James H. Van Buren, Bishop of the Missionary District of Porto Rico, will visit the churches of Reading on the Sunday after Easter and administer Confirmation. Bishop Talbot is reported to be convalescing at Atlantic City, and preparations are being made at the episcopal residence in South Bethlehem for the Bishop's early return.

FUNERAL OF THE LATE E. J. PARKER

THE FUNERAL of the late Edward Jarvis Parker, which was held in the Cathedral Church of St. John, Quincy, Ill., on the afternoon of Monday, March 4th, is said to have been the most largely attended of any ever held in Quincy. Over a thousand people were crowded into the nave and transepts, while several hundred waited outside the church porch, unable to gain entrance. The Chamber of Commerce and other organizations attended in a body. The Burial Office was said by the Rev. William Oswald Cone, priest of the Church of the Good Shepherd, assisted by Canon Lewis, and Bishop Fawcett. Previously, in the morning, a requiem, attended by the immediate friends and relatives, had been sung by the Rev. W. O. Cone, assisted by the Bishop of Quincy, at the Church of the Good Shepherd. With the passing of Mr. Parker, not only does Quincy lose one of its foremost citizens but the Church in the diocese of Quincy loses one of its most distinguished Churchmen. For a number of years Mr. Parker had been treasurer of the Diocesan Funds and Properties, and to his wise fore-

sight is due the steady increase of the endowment of the episcopate.

OPENING OF NEW PARISH HALL, PITTSFIELD, ILL.

ON THE FIRST Sunday in Lent, Bishop Fawcett, of Quincy, opened the new parish hall of St. Stephen's Church, Pittsfield, Ill. At 10 o'clock A. M., the Bishop, attended by Mr. James Herbert Dew Brittain, the lay reader who conducts the services of St. Stephen's, proceeded from the church to the parish hall, at the entrance of which prayers were said. The Bishop then advanced up the hall to the sanctuary, which was then consecrated, and at which time several pieces of sanctuary furniture—prie dieu, altar cross, and eucharistic candlesticks—and altar linens were also blessed.

For many years it has been the desire of several workers of the parish to have a hall wherein Sunday school, guild meetings, and social events might be held. The hall was further designed with the view of affording



NEW PARISH HALL-CHAPEL.
ST. STEPHEN'S CHURCH, PITTSFIELD, ILL.
[Showing novel device for closing the sanctuary from the hall.]

a suitable place for minor religious services, made possible by a sanctuary which may be closed up at any time.

The edifice, though a frame building and of simple and unpretentious exterior, is thoroughly adapted for the work for which it was planned, the interior being both pleasing and practical in its equipment and apportionments. The hall is 46 feet long and 20 feet wide, the walls are finished in "Beaver Board," painted a delicate shade of green, with ceiling decorated in a lighter tint.

At the end of the hall is a small sanctuary, six feet in length and four feet in depth, with everything needful for the celebration of the Holy Eucharist. The sanctuary may be hidden from view by double doors which may be closed as occasion requires. A door on the left of the concealed sanctuary leads into the vestry, which it is planned to fit up for the priest's study. A door on the right gives access to the kitchen, where meals are prepared for church socials, suppers, and the like. Seating accommodations for the hall are provided by folding chairs which may be stowed away whenever the entire floor space may be needed.

DEATH OF REV. G. A. STRONG, LITT.D.

THE REV. GEORGE AUGUSTUS STRONG, Litt.D., of Cambridge, died on March 6th, after a brief illness. He was borne in Norwalk, Conn., in 1832, the son of Charles and Susan Huntington Strong. He was a grandson of the Rev. Josiah Huntington of the Old South Meeting House, Boston. After resid-

ing in Norwalk for a time, he went with his mother to Cincinnati. He was graduated from Kenyon College, and he received his education largely at Virginia Theological Seminary, where he was a classmate and intimate friend of Phillips Brooks.

He was ordered deacon and passed a year of his diaconate under the direction of Bishop Lee of Delaware. Afterwards he became the rector of Calvary Church, Germantown, Pa., later taking a parish at Medford, Mass. Following a year and a half in Europe he accepted in 1867 a chair of English literature in Kenyon College, where he remained for eleven years. He became rector of Grace Church at New Bedford in 1878 and a year later retired from active parochial work, although occasionally serving parishes as opportunity called. During the remainder of his life he resided in Cambridge, where he was a communicant of St. John's Memorial Church, the chapel of the Episcopal Theological School.

Dr. Strong was a member of the Literary Club of Cincinnati, and it was during the years of membership in this club that he wrote "Nilgenwatha," a skit on "Hiawatha," which was attributed to many authors. He was also one of the early members of the Clericus Club, founded by Phillips Brooks.

Dr. Strong's tastes were primarily literary and his knowledge of English literature was thorough and wide. He was married in 1867 to Miss Margaretta Neave of Cincinnati, who survives him.

At the funeral, which took place on the following Saturday, the Rev. Dr. Hodges, dean of the Episcopal Theological School, officiated, assisted by the Rev. Edward S. Drown, one of the professors at the school. The interment was in Mount Auburn Cemetery.

THE "WORLD IN CINCINNATI"

THE "WORLD IN CINCINNATI," a missionary exposition, was opened in Music Hall and adjoining buildings (the structures occupied by the General Convention in 1910), on Saturday, March 9th, President Taft at Chicago pressing a button which lighted a huge electric star in the hall. President King of Oberlin and Bishop Moore of the Methodist church were the principal speakers. The Church day is to be on March 19th, and the committee, consisting of the Rev. Canon Purves of the Cathedral, the Rev. F. L. Flinchbaugh of Clifton, and the Rev. G. P. Symons of Glendale, are working hard to make it a creditable one. They would like to know of missionaries or strong speakers on missionary subjects near Cincinnati at that time.

GUILD OF THE HOLY GHOST THE COMFORTER

THIS GUILD has been fortunate enough to gain the interest and coöperation of the Lord Archbishop of Ottawa, Canada. In a letter to the Superior-General (the Rev. Dr. Barwell-Walker, Ontonagon, Mich.), in which his Grace accepts the vice-presidency of the guild for Canada, he says, "I will gladly do whatever may be in my power to make the guild known. Such a guild ought to be of great practical value to all members of the Church, for the Person, and Office, and Work of the Holy Ghost are not by any means appreciated and realized as they should be. . . . The preparation of our young Christians for Confirmation, and God's bestowal on them one by one of the Holy Ghost by the 'laying on of hands' to be their Sanctifier, their Comforter, their Guide, impresses them deeply with His Person, His Office, and His Work, and they ought to know a great deal more. The Guild of the Holy Ghost, its devotions and its literature, ought to be of the greatest practical value to them first at this time, and all through their lives."

ALABAMA

C. M. BECKWITH, D.D., Bishop

Successful Business Men Become Postulants—Fine Building Lot Acquired by Gurley Congregation

AS AN INDICATION of the effective work which is being done throughout the diocese, it is interesting to note the class of men to whom the Church is making strong appeal. There are four postulants, all of whom are men in the business world, and with one exception they are men of middle age. In every instance these men are successful in their several businesses and propose to enter the ministry, because they feel the call to larger service.

THE WORK of the Church at Gurley was started three years ago. The services are still held in the parlor of a hotel. Only three of the twelve communicants at this point are men, and yet this small congregation has bought one of the most attractive lots in Gurley and has \$1,000 in hand toward building a church.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Special Lenten Services in Three Large Churches of the Diocese

AMONG the manifold activities of the diocese one parish probably presents a unique schedule of services. All Saints' Church, Shenandoah (the Rev. John Porter Briggs, rector), maintains at least two daily services, a daily Eucharist, and evensong or Litany. On Fridays both evensong and the Litany are read, in the afternoon and evening, respectively. On Sundays, besides matins and evensong, there are two celebrations of the Holy Communion.

AT CALVARY CHURCH, Tamaqua the Rev. Wallace Martin, rector), the following clergy of the diocese are the preachers on Thursday evenings: the Rev. Richard Waverly Baxter of Reading, the Rev. John Porter Briggs of Shenandoah, the Rev. Gome B. Matthews of Saint Clair, the Rev. Fletcher Clark of Reading, the Rev. Howard W. Diller of Pottsville, and the Rev. H. E. A. Durell of East Mauch Chunk.

AT CHRIST CHURCH, Reading, noon-day services are conducted by the rector, the Rev. Frederick Alexander McMillen, on Fridays during Lent.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Quiet Day for Women at St. Stephen's Church, San Francisco

THE BISHOP of the diocese conducted a Quiet Day for women in St. Stephen's Church, San Francisco, on Wednesday, February 28th. It was largely attended, and proved a most helpful and instructive season for those who were able to be present. The general subject of the instructions was "Christ's Searching Questions," taken up under the following four heads: (1) "Why callest thou Me great"; (2) "Why are ye so fearful, O ye of little faith?" (3) "Have I been so long time with you, and yet has thou not known Me?" (4) "When the Son of Man cometh shall He find faith on the earth?"

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Successful Bible Classes Held for Men

ST. MARY'S CHURCH, South Manchester (the Rev. Manning B. Bennett, rector), is doing successful work in Bible study for men. It has two Bible classes which meet on Sunday mornings before the hour of service. The first is a class of about fifteen young

men of from sixteen to twenty years of age, and the second is for men over twenty-one; there is an attendance at this latter class every Sunday of from thirty to forty. Both classes are studying the life of Christ. These classes are led by members of the vestry and the effective work thus done by men who are evidently leaders of the Church not only in name but in fact, is an inspiring witness.

FOND DU LAC

CHAS. C. GRAFTON, D.D., Bishop
R. H. WELLER, JR., D.D., Bp. Coadj.

Condition of the Bishops—Sunday Evening Services at the Cathedral—"The Three Religions" to be Reprinted

BISHOP WELLER writes that he is rapidly regaining his normal health, and hopes to return to Fond du Lac for Easter. Bishop Grafton is still confined to his room by the injury to his arm. The pain in it is continuous, and interferes with his night's rest. During his enforced retirement, his Lenten work at the Cathedral is being taken by Archdeacon Rogers and Canon Sanborn.

The Sunday night mission services at the Cathedral, Fond du Lac, are well attended and much appreciated by outsiders and Church people, who join heartily in singing the special mission hymns, sung to the familiar tunes of one's childhood. The Penitential Office is said, kneeling, with collects and suitable prayers, and a short, earnest address is given by Archdeacon Rogers along the lines proposed by the Bishop.

SO MANY appeals have been made for Bishop Grafton's sermon on "The Three Religions" that it is likely there will shortly be a second edition.

GEORGIA

F. F. REESE, D.D., Bishop

Lenten Services Throughout the Diocese—Slight Fire at St. Paul's, Augusta

MANY CHURCHES are having daily services during Lent, at least three having daily celebrations—St. Paul's, Savannah, St. Mark's, Brunswick, and Grace, Waycross. At St. Mark's all services are necessarily held in the chapel, the new church being still uncompleted although the work is progressing satisfactorily. In Savannah the usual Lenten noon-day service is held in old Christ Church, which is in the heart of the business district. This church has just raised \$16,000 for the purchase of a new organ and the discharge of a floating debt.

ST. PAUL'S, Augusta, had a narrow escape from fire on the first Sunday in February. Fortunately no damage was done.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Bishop Burton Visits Louisville—Special Service at the Cathedral—Notes

THURSDAY EVENING, March 7th, at St. Andrew's Church, Louisville, a most interesting lecture was delivered by the Bishop of Lexington on the work of that diocese, profusely illustrated by stereopticon views. While the lecture was prepared for delivery in that diocese, it was much enjoyed by the people of Louisville, especially the members of St. Andrew's, of which Dr. Burton had been rector for some years before his election to the episcopate. The pictures of the mountain mission work were particularly pleasing, and the map and photographs of a number of the workers also contributed to the clearness and interest.

THE THIRD of the special Friday afternoon Lenten services was held in Christ Church Cathedral, Louisville, Ky., on the afternoon of March 8th. In the absence of the Dean, the service was read by the Rev. J. G. Minni-

gerode, D.D., rector of Calvary Church, Louisville, and the Rev. F. R. Godolphin, rector of Grace Church, Grand Rapids, Mich.; Mr. Godolphin also delivered the sermon. Preceding this service was held a meeting of the Woman's Auxiliary, when an interesting paper was read by Mrs. Charles L. Hamilton on "The Wide, Wide West," which gave a concise account of the Bishops of the missionary districts in the western part of the United States, and of the work being done there.

ST. PAUL'S CHURCH, Louisville, has recently issued a complete Year Book. Among the encouraging features of the past year mentioned by the rector, the Rev. David Cady Wright, in his letter, are the improved financial condition, the bonded indebtedness having been paid in full, and the church consecrated, and the installing of the Duplex system of envelopes. The attendance at the services has increased by about 500 and the enrollment in the Sunday school is 73 per cent larger than last year. An excellent feature of the book is a set of plain directions as to the attitude of worshippers at the various services of the Church and an explanation of some of her doctrines and customs.

THE VERY REV. CHARLES EWELL CRAIK, D.D., Dean of Christ Church, Cathedral, left on Monday of last week for Port Gibson, Miss., where he was hurriedly summoned to the bedside of Hewitt Craik, his only surviving brother, who had been stricken with paralysis. During the Dean's absence, services at the Cathedral are being conducted by the Bishop.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Death of T. L. Shearer—Rector's Son Dies in India—Mission at St. Paul's, Brooklyn

THOMAS LAWRIE SHEARER, for thirty years bell-ringer at old St. Ann's Church on Brooklyn Heights, died at his home in Jamaica, L. I., on Monday, March 4th. Private funeral services were held at his home on Wednesday evening, and in St. Ann's Church the funeral proper was held on Thursday afternoon. The Rev. C. C. Walker, rector of the parish, the Rev. Dr. Reese F. Alsop, and other clergy were present and officiated.

THE REV. CHARLES H. SNEDEKER, rector of St. George's Church, Hempstead, L. I., has received word of the death of his son Philip, which occurred at Singapore, Farther India, on February 7th, from malarial fever. The young man was a graduate of Harvard College, a student in the Harvard Law School, and was on a journey around the world with a friend.

THE RESURRECTION FATHERS of Mirfield, England, are to hold a mission in St. Paul's Church, Clinton and Carroll streets, Brooklyn, N. Y., beginning March 29th and ending on Easter Day. The details will be published next week.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Fifth Anniversary of St. David's, Baltimore—Quiet Day for Women at Mt. Washington—Death of Mrs. E. H. Griswold

ST. DAVID'S CHURCH, Roland Park, Baltimore County (the Rev. Theodore C. Foote, Ph.D., rector), celebrated on March 1st the fifth anniversary of the founding of the parish, coincident with the observance of St. David's Day. A special choral evensong was held in the afternoon, with an address by the Bishop of the diocese. After this service an informal supper was served in the parish rooms followed by a musicale.

A RECENT Friday was observed as a "Quiet Day" for the women of St. John's

Church, Mt. Washington, Baltimore County. A very helpful series of addresses, with meditations, hymns, and intercessions, was given by the Rev. Charles A. Hensel, rector of the Church of the Redeemer, Govanstown.

MRS. ELLEN HOWELL GRISWOLD, widow of the Rev. Whiting Griswold, died suddenly at her son's home in Baltimore on March 3d in her 92nd year. After her husband's death, Mrs. Griswold moved to Hagerstown, Md., where she lived for many years and was well known for her works of charity. The funeral took place from St. John's Church, Hagerstown, on March 5th, the Rev. J. Poyntz Tyler, rector, officiating.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop.

Secretary of Fifth Department to Aid in Men and Religion Movement in Upper Peninsula of Michigan

PERMISSION has been given by Bishop Lloyd, president of the Board of Missions, to the Rev. J. E. Curzon, secretary of the Fifth Department, to accept an invitation of the Men and Religion Forward Movement in the upper peninsula of Michigan to go with their team as the exponent and advocate of missions in a campaign which will be carried into all the larger towns in northern Michigan during the month of April. Mr. Curzon is widely known throughout this territory, having formerly held the position of Archdeacon of Northern Michigan.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop

Notes from the Advent, Boston—Death of J. R. W. Shapleigh—Bishop Thurston at St. Paul's, Boston

THE REV. WINTHROP PEABODY of All Saints' Church, Ashmont, gave an address on "Alaska" before the Catholic Club at the Church of the Advent, on the forenoon of Monday, March 11th. In the evening Mrs. Robert S. Sturgis gave an address at the same place, before St. Francis Xavier's Guild, talking on "Liberia." During the week the rector of the Advent, the Rev. Dr. van Allen, was the preacher at the noon-day service at Grace Church, Providence, excepting on Saturday, when he was back in his own parish.

JOHN R. W. SHAPLEIGH, who died in Newton lately, was prominent in the affairs of Grace Church, Newton, from which the funeral services were held on March 7th. The rector of the parish, the Rev. Laurens T. MacLure, officiated. The vestrymen acted as honorary bearers, and other of his fellow Church members served as ushers. The burial was in Mount Auburn Cemetery.

BISHOP THURSTON, of Eastern Oklahoma, was the preacher at the noon-day services at St. Paul's Church during the week of March 11th. He is a graduate of the Episcopal Theological School, and as a friend of Bishop Lawrence he was given a hearty welcome by Church people. A Quiet Day has been arranged at St. Paul's Church for March 15th.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Death of Mr. F. I. Deibert of Peru, Ind.—Stereopticon Given to Aid Bishop's Work—Mission at South Bend, Ind.

MR. F. I. DEIBERT, for many years a vestryman and communicant of Trinity Church, Peru, died suddenly on February 29th, of heart disease, and was buried on March 4th. As there is no church building in Peru, the service was held in the Presbyterian church. The Rev. E. W. Averill of Ft. Wayne, and Dr. Harry Nyce, pastor of the Presbyterian congregation, delivered addresses, the service

being read by the rector, the Rev. J. M. Hamilton.

A DISSOLVING stereopticon has been presented to the Bishop by the summer residents at Lake Wawasee for use in All Saints' chapel at the lake. Services are maintained throughout the year for the farming community, to whom the lantern will prove an unfailing source of interest and instruction during the isolation of the long winter months.

THE REV. W. S. HOWARD, rector of St. James' Church, South Bend, is holding a mission for his own people this Lent.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Vestry of St. Matthew's, Kenosha, Authorize Rector to Secure a Curate—Meeting of the Woman's Auxiliary

THE VESTRY of St. Matthew's parish, Kenosha, of its own motion and initiative, has authorized its rector, the Rev. Fred Ingley, to secure an assistant priest. The work has developed to such an extent during the past three years that assistance for the rector is regarded as imperative, especially as further Church extension is planned for the near future.

AT ITS monthly meeting last week at St. Paul's Church, the diocesan Woman's Auxiliary listened to an address by Frederic Cook Morehouse on the general subject of "World Perspective in Religion." This week a Quiet Day is to be conducted for the Auxiliary by the Bishop of Western Michigan.

NEWARK

EDWIN S. LINES, D.D., Bishop

Death of Mrs. Anna E. Wright

MRS. ANNA E. WRIGHT, widow of Nelson Wright, died at her home in Newark, N. J., on Friday, March 8th, of pneumonia, aged 72 years. Funeral services were held in Trinity Church, Newark, on Monday afternoon. Mrs. Wright was an active member of Trinity parish for many years; was zealous in all good works for the Hospital of St. Barnabas,

and an interested member of the New Jersey Historical Society and of the Society of Colonial Dames. She leaves one daughter.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Noon-day Services at St. Paul's Church, Camden

NOON-DAY services during Lent are being maintained in St. Paul's Church, Camden (the Rev. R. E. Brestell, rector), under the auspices of the Brotherhood of St. Andrew. The appointed preachers include clergy of the diocese and of the dioceses of Delaware and Pennsylvania.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Memorial to be Erected to Late Rector of Peoria Church—New Headmaster of Jubilee—Notes

THE PEOPLE of St. Stephen's Church, Peoria, are planning to erect in their church in the near future, a fitting tablet to the memory of the late Rev. Sydney Gilbert Jeffords, for nine years their rector. No subscriptions are actively solicited, it being hoped that his personal friends, and those to whom he ministered in things spiritual, will voluntarily respond with offerings toward such a memorial.

MR. CLARENCE M. ABBOTT has resigned his position as headmaster of the school at Jubilee, and the Rev. George Long, chaplain of the school, has been appointed to succeed him. Mr. Abbott will remain at Jubilee for a short time until his affairs are settled. It is reported that the work of the school will go on without interruption under the new management.

GRACE CHURCH, Galesburg (the Rev. Arthur Searing Peek, rector), is planning to hold on Monday night, March 18th, in the church rooms a "Parent-Teachers' Meeting," in order that the parents should be enabled to realize the opportunity and responsibility of the work of the Sunday school, and that the teachers and officers of the school may, in turn, receive frank expression from the parents regarding the nature of the religious

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instruction that should be imparted to their children.

THE REV. JAMES THOMAS MURRISH, D.D., Ph.D., priest-in-charge of Grace Church, Osco, is delivering a course of special Lenten sermons on Sunday mornings. The subjects include the following titles: "Great Privileges Demand Great Obligations," "The Inward Umpire," "The Higher Spiritual Life," "The Wrestle of Self with Self," "Communion with God the Source of Power," "Completeness of the Christ Atonement."

ST. JOHN'S CHURCH, Kewanee (the Rev. Wilford Ernst Mann, priest-in-charge), is fitting up the guild hall with kindergarten equipment for the primary department of the Sunday school. Among other gifts for this purpose, the Ladies' Guild has bought several dozen small chairs. The primary department is under the charge of the priest's wife. St. John's has one of the most prosperous Sunday schools in the diocese.

IN RESPONSE to the vision of social service, the federated guilds of the Cathedral parish, Quincy, Ill., meet regularly at Woodland Home, a local orphanage, where the ladies spend the entire day in making garments for the foundlings. A committee of women from the Cathedral have also been appointed recently to act with the "Children's Aid Society," whose chief work is furnishing shoes and clothing to indigent school children.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Noon-day Services in Cincinnati Addressed by Milwaukee Pastor

THE REV. FREDERICK EDWARDS of Milwaukee addressed the Lenten noon-day services in a Cincinnati theatre from March 4th to 8th inclusive, with undoubted power and evangelistic success. An average of 450 persons heard him daily.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Meeting of the Bishop Claggett Club—Lecture Under Auspices of Churchman's League—Notes

THE BISHOP CLAGGETT CLUB held its usual monthly meeting on Monday, March 4th. The essay was by the Rev. J. W. Clark, rector of St. James' Church. The Rev. Henry Parkman, president of the club, recently elected rector of a Pennsylvania parish, to the regret of his many Washington and Maryland friends, ceases to be president.

THE THIRD lecture in the Churchman's League series was given on Tuesday, March 12th. It was by the Rev. Hugh L. Burleson, of the Board of Missions, New York City, whose subject was "Foreign Missions." Like the others, it was delivered in Epiphany Church.

THE NOON-DAY preachers at Epiphany Church at the services for business people, the week ending March 9th, were: the Rev. J. J. Dimon, rector of St. Andrew's parish; the Rev. H. L. Burleson, assistant secretary of the Board of Missions; the Rev. R. Cotton Smith, D.D., rector of St. John's parish; and the Rev. F. B. Howden, rector of St. John's Church, Georgetown.

THE THIRD and last of the three conferences of the Girls' Friendly Society conducted by the Rev. C. R. Stetson, rector of St. Mark's Church, Capitol Hill, took place at Ascension Church last Wednesday.

ON WEDNESDAY, March 13th, Archdeacon Percy C. Weber held a retreat for women at St. Thomas' Church.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Annual Meeting of the Worcester Sunday Schools—Quiet Day for the Clergy—An Experiment in Church Extension

THE SUNDAY SCHOOL of Worcester held their annual Quinquagesima meeting at All Saints' Church. The five schools of the Worcester parishes met in the afternoon and listened to missionary addresses by the Bishop of the diocese, and by Mr. John W. Wood, secretary of the Domestic and Foreign Missionary Society.

THE ANNUAL Quiet Day for the clergy of the diocese was held on Thursday, March 7th, at Christ Church, Springfield. The Bishop of the diocese celebrated the Holy Communion at 11 A.M., assisted by the Rev. Father Harvey Officer, O.H.C. There were three meditations by Father Officer, one at 12 M., one at 2:30 P.M., and one at 3:30 P.M. In connection with these meditations, ample time was given for private meditation, and for intercessions. During the luncheon in the parish house, extracts from the life of Bishop Wilkinson, late Primate of the Scottish Church were read, the readers being the Bishop, the Rev. R. K. Smith of Westfield, and the Rev. D. Sprague of Clinton.

THE CHURCH people of Fitchburg are making an experiment in Church extension. The Chapel of the Good Shepherd in West Fitchburg has hitherto been served by the curate of Christ Church. At the suggestion

FROM THE NORTH COUNTRY

Where the Winters are Cold and the Snows Deep

Writing from the vicinity David Harum made famous, a man says that he was an habitual coffee drinker, and, although he knew it was doing him harm, was too obstinate to give it up, till all at once he went to pieces with nervousness and insomnia, loss of appetite, weakness, and a generally used-up feeling, which practically unfitted him for his arduous occupation, and kept him on a couch at home when his duty did not call him out.

"While in this condition Grape-Nuts food was suggested to me and I began to use it. Although it was in the middle of winter and the thermometer was often below zero, almost my entire living for about six weeks of severe exposure was on Grape-Nuts food with a little bread and butter and a cup of hot water, till I was wise enough to make Postum my table beverage.

"After the first two weeks I began to feel better and during the whole winter I never lost a trip on my mail route, frequently being on the road 7 or 8 hours at a time.

"The constant marvel to me was how a person could do the amount of work and endure the fatigue and hardship as I did, on so small an amount of food. But I found my new rations so perfectly satisfactory that I have continued them—using both Postum and Grape-Nuts at every meal, and often they comprise my entire meal.

"All my nervousness, irritability, and insomnia have disappeared and healthy, natural sleep has come back to me. But what has been perhaps the greatest surprise to me is the fact that with the benefit to my general health has come a remarkable improvement in my eye-sight.

"If a good appetite, good digestion, good eye-sight, strong nerves and an active brain are to be desired, I can say from my own experience, use Grape-Nuts and Postum. Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Meditations on the Seven Last Words

CALVARY. Being Good Friday Addresses on the Seven Words from the Cross. By the Rev. A. St. John Chambré, D.D., Late Rector of St. Agnes' Church, Lowell, Mass. Cloth bound, 60 cents; by mail 65 cents.

BLESSING AND BAN. Addresses on the Seven Last Words. By the late Morgan Dix, D.D., Sometime Rector of Trinity Church, New York. 50 cents; by mail 55 cents.

THE HILL CALLED CALVARY. Addresses for Good Friday. By the Rev. Thomas E. Green, D.D. Cloth bound, 50 cents; by mail 55 cents.

THE CALL OF THE CONQUEROR. Addresses on the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

THE TEMPLE OF HIS BODY. Addresses for the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

THE TRAVAIL OF HIS SOUL. A Three Hours' Meditation. By the Rev. G. L. Richardson, M.A. Addresses on the Seven Last Words, and an Appendix, giving a "Harmony of the Passion." Paper, 60 cents; by mail 64 cents.

THREE HOURS' SERVICE FOR GOOD FRIDAY. Authorized for Use in Many Dioceses. Contains Hymns. Sample copy, 5 cents. Per hundred, \$4.00; carriage additional.

The same service that has been used for several years so successfully; originally published by E. & J. B. Young & Co.

Other Books for Holy Week

THE LIFE OF OFFERING. By the Rev. Archibald Campbell Knowles. Cloth bound 25 cents; by mail 30 cts.

Meditations upon the Passion and Resurrection of our Lord. Arranged also for the Fridays throughout the year.

THE BOOK OF "THE COMPASSION." A Manual of Intercessory Prayer for Parochial and Private Use. With a Commendatory by the late Bishop Nicholson. It gives suggestive subjects for Intercession, and outlines for meditation for each day of Holy Week. Cloth, 20 cents; by mail 22 cents.

EVENTS OF HOLY WEEK. A four-page Leaflet relating the Events of Each Day in Holy Week, with Cut of the Crucifixion. \$2.00 per hundred. Carriage additional.

A complete harmony for each day of Holy Week and Easter. Useful for instruction and for meditation topics. Intended for distribution on Palm Sunday, to the congregation.

The Young Churchman Co.
MILWAUKEE, WIS.

of the rector, the people of the chapel have raised \$750 for the first year's salary of a clergyman of their own, the parish to pay the remainder of the salary. The Rev. Samuel Hodgkiss has taken charge. The reading room in the chapel house has been furnished by Mr. Richard Lyon; and other friends have offered to pay for the installation of a shower bath, as also for the other plumbing.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

City and County Officials Attend Church Service at Casper in a Body

A SPECIAL SERVICE was recently held at St. Mark's Church, Casper, when the Rev. J. C. Villiers preached on "The Relation of the Church to the Life of the City." In the congregation were the Mayor, the City Council, the City and County Attorneys, and other city and county officials. The music of the Sunday school at this church has been greatly improved by the formation of a "young people's orchestra," under the leadership of Mrs. Villiers. Members of the organization have formed the nucleus of a rector's Bible class.

CANADA

Diocese of Quebec.

THE DEATH took place of the Rev. Thomas Chapman Shaw on the last day of February. He had reached the great age of 88 and was one of the best known clergymen in the district. He was ordered deacon in 1848, and priest the following year, so that he had been sixty years in Holy Orders. He did excellent pioneer work in the earlier days of the country. He died at Marbleton, where he resided during the last years of his life. His funeral took place on March 4th.—A SUBSCRIPTION of \$5,000 has been promised for the fund for general endowments for Bishop's College, Lennoxville. To celebrate the diamond jubilee of the college next year, it is proposed to raise a fund of \$100,000.

Diocese of Algoma.

THE SUBJECT "of Beneficiary Funds," was among the questions of practical interest which were discussed at the February Chapter meeting of the united rural deaneries of Muskoka and Parry Sound. Prayer Book revision and "Modern Methods in the Sunday School," were subjects also receiving attention.—A FINE oak lectern has been placed in St. Thomas' Church, Fort William, in memory of a worker in the parish who was accidentally killed some years ago.—BISHOP LOTHOUSE of Keewatin, visited Fort William in the end of February, preaching twice on the Sunday and giving some lectures on his journeyings in the far North on three nights in the week.

Diocese of Huron.

A COURSE of special sermons is being given during Lent, in Trinity Church, Galt, by the Rev. Canon Tucker, rector of St. Paul's, London.—BISHOP WILLIAMS gave the first of the Friday Lenten sermons in St. Paul's on February 23rd.

Diocese of Toronto.

AN ORDINATION was held in St. Anne's Church, Toronto, March 3rd, by Bishop Sweeney, when the Rev. G. F. Saywell was ordered deacon. He has been appointed curate at St. Anne's.—THE BISHOP has received a letter from the Duke of Connaught, consenting most cordially to take part in the ceremony of laying the foundation stone of the extension to St. Alban's Cathedral, Toronto, at any date from May 18th to 28th.—THE NINE days' mission in the beginning of Lent, held in St. George's, Apsley, was conducted under difficulties, in consequence of the severe weather, and drifting snow.—BISHOP CLARKE of Niagara, preached in St. Alban's Cath-

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dral, Toronto, on March 3rd. He said he was the bearer of good wishes from his people to the Bishop and people of Toronto, in the great undertaking which they have now in view, of completing St. Alban's Cathedral.

Diocese of New Westminster.

THE PARISH of St. James', Vancouver, vacant by the death of the late H. G. Fiennes-Clinton, has been filled by the appointment of the Rev. H. Edwardes. The new rector, who took charge of the parish during the illness of the late incumbent, is at present vicar of St. George's, Truro, England, as well as holding other appointments there. He has returned to England to arrange business connected with his resignation of his work there. During his absence the work of St. James' parish will be conducted by the curate.

Diocese of Ottawa.

THE LENTEN ten-days' mission, begun in Ottawa on Ash Wednesday, has been most encouraging in all its features. A special service was held in Christ Church Cathedral, Ottawa, on the afternoon of Ash Wednesday to plead for Divine Aid in the labors of the visiting missionaries. At the mass meeting for men in the Russell Theatre, over a thousand were present, on the first Sunday afternoon. They were addressed by the Rev. Canon Scott, of St. Matthew's, Quebec, and the Rev. E. K. Talbot of Mirfield, Eng., the Hon. J. D. Hagen, Minister of Marine and Fisheries, presiding. On the second Sunday at the men's meeting the speakers were the Rev. Harvey Officer of New York, and the Rev. Paterson Smyth of St. George's, Montreal. The chairman on this occasion was the Prime Minister of Canada, the Hon. R. Borden. The mission in all the city parishes seems to have been very successful.

Diocese of Rupert's Land.

THE FIRST dinner of the newly organized St. John's Alma Mater Association, for St. John's College, Winnipeg, was held on February 24th, in Manitoba Hall, Winnipeg. The Rev. Canon Matheson was the speaker.—It is thought that a new church, to take the place of the present St. Matthew's, Brandon, will be built the coming year on the property acquired by the parish some time ago. All the organizations of the church are in a flourishing condition.

Diocese of Kootenay.

SOME of the returns made at the recent meeting of the diocesan synod show how much Church work is advancing in that diocese. There are twenty-seven clergy in charge of parishes. The value of Church property is \$25,000 more than in 1910. Much sympathy is felt for the parish of Fernie, in the misfortunes by fire and otherwise it has been subjected to, and substantial aid was promised by the synod. A resolution of sorrow for the death of the late H. G. Fiennes-Clinton was passed, expressing the desire to thank God for his noble life and devoted service.

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Educational

THE SECOND SEMESTER has opened auspiciously at Kenyon College, Gambier, Ohio, with an enrolment of several additional new students. Two new elective courses for Juniors and Seniors are offered in this semester. In the department of Economics, Professor E. H. Downey will give a course in Trusts, and the Rev. George F. Smythe, D.D., the college chaplain, has withdrawn a former course, substituting one entitled "The Ethical and Social Teachings of Christ."

The Bedell Lectures for 1911 delivered by Dr. Smythe on Founders' Day, the festival of All Saints, are now in process of publication and within a short time may be obtained in a handy one-volume edition. These lectures complete the fifteenth course delivered upon the Foundation endowed by Bishop Bedell for biennial lectures on the Evidences of Natural and Revealed Religion, or the Relation of Science to Religion. Dr. Smythe's course on the subject, "The Shepherd of Israel: A Contribution to the Evidence of Revealed Religion," discusses the evolution of the worship of Jehovah from Moses to Isaiah.

Professor George Edward Woodberry, formerly professor of Comparative Literature at Columbia University, is to deliver at Kenyon College during the academic year 1912-1913 the next formal course of Larwill Lectures. Announcement will be made later of the subject and date.

On the evening of Friday, March 1st, Judge U. L. Marvin of the Ohio Circuit Bench gave a lecture before the students of the College on the Profession of the Law.

The new Alumni Library, erected by the gifts of the Alumni of Kenyon, is just finished by the builder and is ready to be turned over to the college. Formal exercises in connection with its opening will occur on June 15th, the Saturday before Commencement Day.

THE KEEPING OF SUNDAY

SUNDAY will never be kept till people have learned to worship. Sunday is the Lord's Day and the first duty of all Christians on the Lord's Day is the duty of worship. Our Lord has given us a service of worship and told us to "Do this," and it is our duty as Christians every Lord's Day to attend the Lord's House and join in the Lord's own service as an act of worship. Also not only has the idea of worship been almost lost, but the idea of duty seems to have gone after it. The Church Catechism teaches us to do our duty, but the world teaches us instead to take our pleasure, all we can get of it, Sundays and week-days alike. Sunday will never be kept till the Catholic religion has again been learned and the meaning of duty and worship are once again understood.—*American Catholic.*

A PROMINENT clergyman used to tell of one of his parishioners who had been very sick. A physician had given him some medicine and told him he could go out, but under no circumstances was he to get wet. The man went out on the farm, and a shower of rain came up suddenly. There was no shelter near, and to save himself he crawled into a hollow log. The action of the rain caused the log to shrink so as to endanger his life. He could not move, and being brought face to face with death, the whole of his past life came before him as in a panorama. He remembered the days of his childhood, his entrance upon life, his successes and his sins, then he remembered, last of all, that when he left home that morning he refused his wife when she asked him for fifty cents for the church, and the thought made him feel so small that he had no difficulty in getting out of the log.—*Selected.*

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